

# WORKSHOP ON TRADITIONAL MEDICINE & IMMUNOLOGY

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## BACKGROUND MATERIAL



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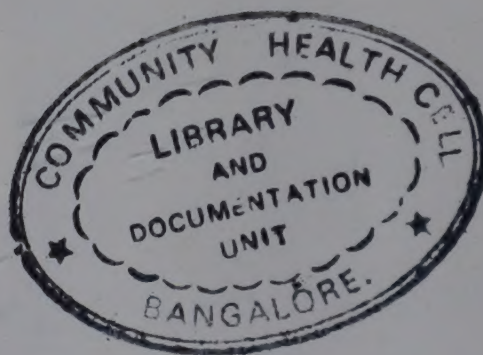
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# CONCEPT OF IMMUNITY AND FACTORS WHICH BUILD IT – AYURVEDIC VIEW

With hesitation and humility I venture to present before this learned assembly of experts of different sciences a comprehensive view-point regarding general immunity and the factors responsible for its deficiency or sufficiency.

The word 'Immunization' implies that a person or an organism is not immune and by our efforts we have to make him immune. Now the question arises as to what is denoted by the word 'immune'? Is it a fact that one is not immune or there may be some persons immune and some not immune? If the latter condition is accepted, then we should trace the causes of this basic difference in individuals i.e. a difference in the level of immunity from person to person. Again, the word 'immune' raises the question "Immune to what"? To any type of disease or disturbance or to some specific types of disorder? And lastly, how are we going to correct this natural - deficiency and supplement it from outside agents?

Let us trace the rudiments of this subject from the very inception of Ayurveda. History of advent of disease starts from the latter part of Satyuga and from the beginning Era of Dwapara. There was a situation of panic and calamity in the community and first appearance of eight major diseases viz. Jwara etc. is recorded. In that situation of disturbance and privation and mental unrest the diseases made their first appearance as "fore-runners of death". The other two references also mention the first cause of the advent of the diseases as intentional violation of the social rules of equal distribution and resorting to selfish motives of hoarding, greed, more accumulation of wealth for ensuring future comfort at the expense of

others, and such other vices to be at the root of the diseases resulting from opulence and privations. The indescend behaviour or the wrong deeds i.e. Adharma of leaders is also mentioned as another 'root-cause' of diseases, which encourages and emboldens their followers and dependents to perpetuate and multiply the wrongs. Thus, better values gradually disappear from the society and being replaced by vices. The result is upset in social relations, disturbance of seasonal balance, irregularity and harmful fluctuation of heat, cold, rain, epidemics and endemics etc.. The essence of this history of the advent of diseases is that the root-cause of all these chaotic conditions is originating primarily in the psychic sphere and is manifested in the physical sphere of individual or collectively in the community as a disease. It is designated as Prajnaparadha or failure of judgement.

Now let us examine the word "A Y U" and its synonyms. Ayu and Nityaga means one which is constantly on move or leaking out, never remaining static. It is bound to exhaust. But, the other nature of life is just opposite to the previous one. It means upholding life i.e. keeping the flame of life burning and does not allow it to get extinguished but helps to maintain that flame endlessly. It is denoted by words Jivita and Dhari meaning continuity of life and preventing or resisting death of the individual cells or the whole organism or having continuous succession or continuous flow (Anubandha and Chetananuvriti). In other words, it is the nature of life to resist death and if it is not possible, to pass on the flame of life to successive generation i.e. daughter-cells. In this word "DHARI" we have some glimpses of



immunity. Incidentally, the same word, 'Dhari' is also a synonym of 'Ojas' to which we shall focus our attention later.

Diseases are considered to be 'fore-runners' or the agents of ensuing death (Yamatmaka). So, we come to the problem of disease and its prevention. This problem is coaxing the minds of scientists from the very initial stage of development of Ayurveda. When Ayurveda in its present form was invented, great danger was rampant in this world for all types of creatures including the human being in the form of diseases and death. The science of Ayurveda was learnt from Lord Indra as he was known to be the Lord of Amaras who had thwarted onslaught of death and therefore capable of imparting the knowledge of protection from diseases and death.

There are pointed questions and answers on this subject in our texts. What are the causes of the diseases in general and what are the measures to keep them under control? Failure of judgement of the individual person and the excess or inappropriate usage of external factors and the inopportune atmospheric changes taking place in the cycle of seasons are claimed to be the common etiological factors of diseases while right judgement, proper and rational use of external factors and optimal seasonal variations are the general factors to the exercise control over them.

प्रज्ञापराधो, विषमास्तथाऽर्था हेतुस्तृतीयः परिणामकालः ।

सर्वमयानां त्रिविधा च शान्तिः ज्ञानार्थकालाः समययोगयुक्ताः ॥

च.शा.२

This covers up the etiological factors and the counter measures prevailing in the man and the environment. As the atmospheric changes and the salubriousness of the external factors obtained in the world are not under individual's control and even his judgement is bound to make mistakes due to attachment & aversion, we have to search for further effective means of protection of health. Bala (बल) is one

such internal factor, i.e. endogenous one.

### Definition of Bala

Bala is mentioned to be the "foundation on which individual's health is resting" or more aptly to say "Bala is the basis of sound health". "Bala is the capacity of resisting or controlling the vitiation of Doshas and resultant diseases". The body "is securely supported or upheld by underlying Bala". In these quotations we get insight of inherent Bala which helps a person to keep away or to get rid from the clutches of the diseases.

The therapeutic and dietetic measures are merely assisting the Bala in this process; or these exogenous factors are being effective only through the endogenous Bala. They do not succeed if the Bala is exhausted or absent e.g. a person may slip down and get injured but he has to stand up and walk of his own accord on the strength of his own limbs. If some kind passer-by gives him a helping hand he will get up easily and quickly. Similarly the medicines and nourishment are meant to boost or support the internal power of resistance, in the absence of which therapies are of no avail.

### Types of Bala

The question then arises what is the nature of this Bala ? The Bala is classified in three groups :

1. Sahajabala : innate or inherent stamina which is inborn from the body & mind.
2. Yuktikritbala : that which may be produced by judicious use of external factors - food, medicines, exercise, rest and conduct.
3. Kalakritabala : that which is manifested at suitable time e.g. period in which tissues get replenished through the seasonal changes conducive to growth, (Visarga-kala). Attainment of youth and middle-age or phases of growth starting from fertilisation in intra-uterine life and in extra-uterine life passing through infancy



childhood, boyhood/girlhood, puberty & adolescence and - adult i.e. fully-grown state of body elements. It is also mentioned by the word Vaya-Parinama i.e. transformation due to periodic change in life - pubertal and maturity changes or periods of evolution & involution.

Sahaja & Kalakrit Balas are determined genetically and by natural passage of time respectively ; while Yuktikrit Bala is dependent on the supply of proper nutrition, application of proper medicines and observance of proper conduct. We may call the former two as natural factors of immunity and the latter as acquired form of immunity for the sake of co-relation with the modern concepts on the subject.

Bala is further defined as the capacity of the tissues to grow (Upachayalakshna) and the capacity to withstand physical hardship and stress and duresses of hunger, thirst, heat, cold (kshut-pipasa-Atapa Sahatva) and capacity which does not allow to be cowed down against the intensity of diseases.

व्याधीनां बलेन न अभिभूयते ।

व्याधिक्षमत्वं व्याधिबलविरोधित्वं

व्याध्युत्पादप्रति बन्धकत्वमिति यावत् ।

Or freshness and compactness of tissues and stability of youthfulness inspite of the advancement of chronological age i.e. delaying the senile degenerative changes.

धातुस्थिरत्वं प्रत्यग्रधातु, तारुण्य, जराविध्या

But Bala, according to the above discussion simply gives an idea of an abstract condition of inborn power of resistance or state of capacity to grow or to undergo and withstand trying physical and mental stressful conditions, without getting perturbed. Is there any concrete substance or material in the body on which this condition depends ? Yes. It is the Ojas, which imparts the body all these different forms of energies cited above. Therefore, it is customary to call Ojas as Bala and Bala as

Ojas. Really, the Ojas is the cause and Bala is its effect.

How to ascertain and identify Ojas is the crux of the question of Bala.

Ojas is also described by various synonyms or similies. Bala, Prana, Urjas or Urja, Shakti, Tejas, Sara, Sattva, Rasa and Shleshma are used as its synonyms; and similies of nectar in the flowers and fat (Sarpi) in the milk are used to describe its form & nature of minuteness, invisibility and its defusion and uniform distribution. As bees isolate from flowers nectar which is in very subtle form and minute quantity, similarly, our body tissues collect Ojas from nutrient Rasa. As Ghee is the essence and stable product in the various transformations of milk and which gives it, its real value, so does the Ojas defused uniformly all over the body and gives the person his real value as regards Bala - Abala or Balvan & Balaheena. There may be lean persons full of vigour and strength and they withstand stress steadily; and there may be corpulent persons looking - apparently robust but devoid of strength and getting easily fatigued.

The difference between the two lies in the natural difference in their constitution & capability of the tissues and mental set up.

The Ojas is a watery substance Somatmaka; measured in volume Anjali & drops. It is the purest form of shleshma. (प्राकृतः श्लेष्मा तु बलम् सचैव ओजः). The properties manifested by its presence are compactness, unctuousness, durability and stability against stressful conditions (Sneha-Bandha-Sthiratva) giving suppleness, freshness and power of repair and growth (Ropana) and it has the nature of perfusing the tissues with nutrition (Purana). It has thus the properties to protect the tissues from the deleterious effects of roughness, dryness and heat (Ushna-Teekshna) of Vata and Pitta respectively. Further, it has the properties of softness and smoothness (Mridu-



Mrutsna) and of being fluid and very clear(शुक्लं) most minute, of sweet taste and of predominantly white colour having slight reddish and yellowish tinge. It is the greatest support to life (Uttama-Prayatana), it is perfusing the whole body and its minutest fractions i.e. cells. The formation of zygote is only possible if sperm and ovum are animated by ojas (यत्सारमादौगर्भस्य). Again, zygote can develop into embryo (undifferentiated cell-mass) if the nutritive fluid perfusing, it is saturated with ojas and once the heart etc. are evolved from the undifferentiated cells as well defined organs of foetus and Ojas takes possession of the heart and remains there to supply it with strength to beat ceaselessly throughout life to death. Even during life, it is very essential for maintenance and prolongation of life, when saturated and refreshed with it the tissues continue for longer period to live and grow, and its loss means definite destruction & death.

तेन मूलेन महता महामूला मता दश ।  
 ओजेवहाः शरीरेडस्मिन् विधम्यन्ते समन्ततः ॥८॥  
 येनौजसा वर्तयन्ति प्रीणिताः सर्वदेहिनः ।  
 यदृते सर्वभूतानां जीवितं नावतिष्ठते ॥९॥  
 यत् सारमादौ गर्भस्य यत्तद्गर्भरसाद्रसः ।  
 संवर्तमानं हृदयं समाविशति यत् पुरा ॥१०॥  
 यस्य नाशात्तु नाशोडस्ति धारि यद्धृदयाश्रितम् ।  
 यच्छरीररसस्नेहः प्राणा यत्र प्रतिष्ठिताः ॥११॥  
 तत्फला बहुधा वा ताः फलन्तीव (ति) महाफलाः ।  
 “हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्” (सू.अ. १७)

Though it is perfusing all the cells of the body, its main abode is heart and from here it is pumped out through arterial trunks all over the body. Again, it is identified as the real essence of the nutrient plasma on which the life is resting.

In addition to the concept of Bala as Ojas, there is another concept of Bala as Agni or

being present in the form of Agni. Agni too is very important for transformation of food factors into Dhatus and Malas and Prasad and Kitta, which finally leads to formation of Ojas. Without assistance of Agni transformation and nourishment in the tissues are not possible nor Bala and Ojas are produced. On the contrary, there might be accumulation of Ama (toxic incompletely oxidised products) and loss or absence of Ojas resulting in lack of Bala. That is why it is said that the Agni is the root cause of Bala. All diseases are the products of deficiency or derangement of Agni. Agni is the word which covers all types of digestive, anabolic and ketabolic enzymes and their building up and breaking down processes. Agni if it operates in its full intensity, it is capable of nullifying the harmful effects of even offending foods and digest greater quantities and rich qualities of foods.

Vata is also an essential source of Bala if it is of balanced and unprovoked form. The vital activity or specific actions of specific cells in the body is also a characteristic form of Bala of that organ or those particular set of cells. This falls under Vata, “वायुरायुर्बलं वायुर्वायुः” (चं. चि. २८) particularly its Prana and Udan divisions. विशेषाज्जीवितं प्राणे उदाने संश्रितं बलम् (चं.चि. २८)

Further, nourishing food is the source of supplying energy to the Dhatus and fuel to the enzymes. अन्नप्राणमृतोप्राणाः । अन्नपानेन्धनश्चाग्निर्जलतिव्येतिचः If it is in excess or in deficiency in quality or quantity, it may not be possible for the Agni to digest and for the Dhatus to assimilate. The result will be neither the tissues get replenished, nor the enzymes get proper supply of fuel, thus getting extinguished gradually. The food is also called Prana or Bahya-prana or source of Bala to denote its source from outside and the Bala is called Abhyantar prana to denote its intimate relation with the body tissues. It is the constant supply of food, which is absolutely necessary for maintenance of and for replenishment of the



optimum condition of the internal factor i.e. Bala. प्राणोहयाभ्यन्तरो बाह्यप्राणेन परिवृंहितः The Ojas has been explained in different contexts in following different forms out of which minute essence of all Dhatus, the purest fraction of Shleshma or, the protective fractions of plasma and whole blood, and nourishing food factors and particularly its sweet factor circulating in the plasma and accumulating in the diebetics and passed in urine when getting beyond threshold, are suggestive of its correlation with the relevant biochemical factors demonstrated and isolated by modern analytical methods.

Further, source of Bala is residing in the psychic field. It is called the Satva i.e. mind which is classified in three groups according to its capacity to endure various types of stresses and traumas. The first group is Satva-sara or pravar-Satva (सत्त्वसार - प्रवरसत्त्व) meaning utmost capacity to suffer mental torture and pain, without being discouraged or demoralised, on one's own internal strength. They are not perturbed even in greatest difficulties and derive strength from within i.e. from their own-self; not depending on any external solace or encouragement. The second type is called Madhya-Satva (मध्यसत्त्व) or medium endurance capacity, who get perturbed in beginning but collect their morale after getting solace and words of sympathy from others and other person's example, bear trying conditions any how. The third group is AvarSatva or Heen-satva (अवर-हीन-सत्त्व) meaning lowest capacity or no capacity to bear any distress either physical or mental and being perturbed out of proportion with slightest disturbing situation, or physical trouble, pain, wound etc. They neither collect morale themselves nor heed to encouraging and sympathetic words of others; nor take clue from others' examples; but simply go on crying and shouting and get depressed and dispaired even in small trials.

Ojas, as we have referred above, is the synonym of Bala and it works at both physical

& psychic levels. It has been explained in different contexts as follows :

(A) in the sphere of Deha i.e. physique

- Ojas = Shleshma - phlegm, protoplasm, fluid matter
- Ojas = Rasa - plasma, lymph, tissuefluid
- OJAS = Raktam - Whole blood
- Ojas = Shukram - Seminal fluid
- Ojas = Sarvadhatusara - characteristic minute structure of each specific Dhātu.
- Ojas = Shukrasara - essence of semen (spermatozoa)
- Ojas = Shukra-mala - byproduct of semen
- Ojas = Anna-sara - nutritive elements in food
- Ojas = Madhura Svabhav - essence of Rasa, vitamins, glucose-glycogen in blood & tissues.

(B) In the sphere of psyche

- Ojas = pravar-Satva - moral strength - boldness gatiaty.
- Ojas = prasanna-mana, Tushti or Harsha - Elation, jovial mood.
- Ojas = Heightened mood - Utsaha Urja - High spirits
- Ojas = Resistance to disease & depression (Aviklavakaran)

(C) In the sphere of Agni :-

- Ojas = Ushma (Capacity to digest & transform energy, heat, opposing coldness & frigidity & Assimilate Enzymes intracellur and extracelluar and inertia.)

(D) In females the Ojas has to play some more important role in addition to the above mentioned factors which are common to both sexes. It is as under :

OJAS = That factor which imparts the fair sex body its softness, suppleness and hairlessness. The brilliance of complexion and constancy of youthfulness inspite progress in



age. And this factor is related to Tejas or Agni-tatwa predominant in female constitution as against male ojas which is Soma-predominant.

Looking to the above meanings of Ojas it is quite justifiable to co-relate Ojas with anabolic hormones viz interior pituitary hormones, growth-promoting, lactogenic, thyrotropic, adreno-tropic, gonadotropic (androgenic and estrogenic) hormones, corticosteroids, thyroxine, insulin and other tissue hormones or local hormones like dopa, gaba, glutamic acid, noradrenaline and various enzymes working at different levels e.g. cholinesterase, MAO (mono amino oxidase) etc.. This points out the wide area of research in the attempt of interpreting the Ojas.

#### **Bala-Kshaya :**

There are specific conditions which destroy Ojas and one should guard against them. The first condition is Swabhava. We have already referred above, that some people are by nature constitutionally weak and having low strength, while there are other people who are of superior strength naturally. The sarva-sara, sleshma-prakriti or sama prakriti, Sama-samhanana, Satva-sara, Tikshna Agni are naturally of superior strength, while people with Avarsara, Avara-satva, Vata and Pitta constitution are of lower strength genetically determined.

Diseases too are by nature some of intense virulence (दोषबल, व्याधिबल) and some of mild nature. The virulent diseases destroy at a first stroke the inherent capacity of fighting & the diseases get upper hand.

Poor condition of nutrition and lack of proper care in upbringing are also the common causes for the deficiency of the immunity. Similarly over exertion and worry, lack of proper rest or over-indulgence in sex without observing moderation and regularity in diet, sleep, enjoyment leads to early destruction of the internal power and makes

the system susceptible to diseases.

Those diseases in which the body fluids in the form of sweat, urine, stools and semen & blood are passed out in excess, they bring early destruction of the strength and immunity & the person becomes more liable to other inter-current diseases and infections. Lastly, Bhootopaghata or, invasion of Graha, Rakshasa or Bhootas is also considered as potent factors of sudden decline of natural protective force. These Bhootas are resembling to the infective germs being invisible in form having no common route of entrance, but they may attack through any channel air, water, and other environmental factors even through touch and by direct-near contact. It is called Grahopasarga or Bhootabhishanga. It is said that their affinity is to the Rakta (Blood) and they devour or destroy Ojas. (ओजोशनारजनीचरा). Therefore, Bhootas may be correctly interpreted as the microbial infections.

#### **Steps to protect & promote the Bala**

Though the quota of Bala is differently distributed to the different individuals by nature it can be protected and promoted by proper care and by proper supplementing efforts and uses of diets and drugs. First step is to prevent its loss through any channel-particularly prevention of diarrhoeas, coryzas, bleeding, polyurea, burns and using of serums etc., i.e. fluid loss from any source. The second step is to supply rich and nourishing diet with proper quantity and quality and proper time observance.

Avoidance of irrational exertion and over worry and anxiety, also of inanition. The food that of Ruksha property, stale, Alpa and of very little quantity should be avoided. Sudden mental shock due to panic or loss of wealth or physical pain or mental depression due to severe grief or loss of dear relations are potent causes of loss of Ojas and they bring down the



defence of the body and make the system liable to infections and diseases.

Observance of regularity in exercise, in taking nutritive food in proper quality and quantity and regular use of Bala-promoting drugs to boost up the inherent Bala or power of resistance of diseases. This is termed as Yuktikrita Bala युक्तिकृतबल in Ayurveda and acquired immunity in scientific language.

Re-inforcement of the natural Bala or Ojas is generally accomplished by the use of foods and drugs which have similar properties to these factors. Our ancient books have listed such articles under different headings viz—1. Rasayana 2. Jeevaneeya 3. Brhmaneeya 4. Balya 5. Madhura 6. Shonitasthapana etc.

These articles when used rationally in proper selected persons, and in regulated doses and vehicles they are boosting and supporting the inherited resistance power of a person. Some are therefore used in pregnant mothers to ward off the physical debility in the future infant. Even at the time of birth the child is given traditionally some Rasayana drug like Rubbings of gold, Vacha, Brahmi, Kusta, Guduchi and Yasti along with Honey or Ghee to impart resistance and to protect the child from toxins and poisons. These and such other drugs are credited with the property of building up internal resistance (Balya) or fighting against the chronic accumulated toxins (Vishahara) or protecting vital organs (Hridayavarana).

The deficiency of Bala requires to be fought according to the cause and situation in which it arises e.g. Visha and Madya are having antagonistic properties to Ojas in toto, but they destroy ojas only if they are used with intention of and in the dose required for producing harmful effects and if used in smaller doses and judiciously they may be promoting to Ojas and may be used as Rasayana or life-saving means in the emergency. Similarly there are

two conditions of Ojakshaya, Sadhyaksheena and Chiraksheena, one of acute type and the other of chronic type. In acute type replacement therapy should be immediately started, be also instantly effective or intensive treatment; while in chronic deficiency the therapy should be frequently repeated of a lengthy course or of maintenance treatment requiring prolonged use of the drugs and diets to create required effect.

There is a mention of one special type of protection to be created in persons who have no protection against a particular harmful substance. It is mentioned variously by different words as - Okasatmya, Sharir-Abhisanskar, Purvam Ahit-sevanam

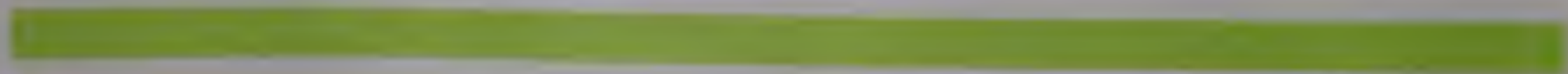
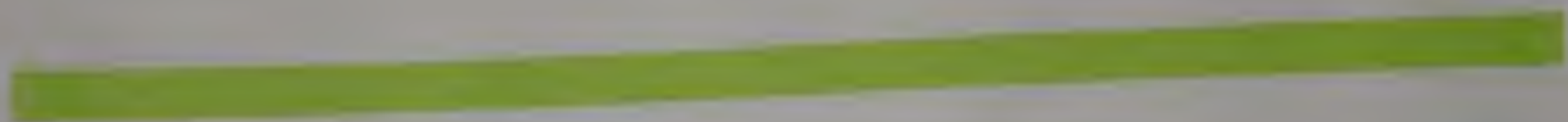
ओक सात्म्य, तथा विधैश्च द्रव्यैः पूर्वमभिसंस्कारः

शरीर पूर्व वा ३ हित सेवनम् ।

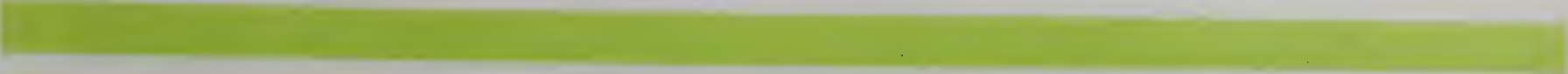
meaning (1) a harmful substance turns into non-harmful one by using constantly and in gradually increased dose for a longer period. (2) the body is to be trained or new properties are to be created in the body by using the articles similar to those which produce deleterious effects ; OR (3) such unwholesome materials should be used from the very beginning to get habituated to them. In these sentences we get some glimpses of artificially acquired immunity by the use of offending material itself. The example of such transformation is the mention of Visha-Kanya in Sushrut and also in Chanyaka-Niti-Shashtra. Gradual building of protective force and gradual decline of the offending factor and vice-versa should be done by the imaginative and clever physician.

As my brother-scholars well grounded in clinical and experimental research will throw more light in this respect on drugs and food articles with their practical supportive data, I think it wise to close my speech here.










2.

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**CONTRIBUTION  
OF I.S.M. IN THE  
PREVENTION OF  
DISEASES.**









# DIPHTHERIA

(1) Name of the Disease : DIPHTHERIA.  
Ayurvedic Synonym : ROHINI

(2) Causative Factors :  
Prakopa of Vata, Pitta, Kapha and Rakta.

(3) Major Signs and Symptoms :

- General Symptoms :
- Inflammations at the root of tongue (Jihvamoola) with burning sensation and pain.
- Ankur (Growth) in the throat leading to obstruction of the passage.
- Acute in origin, rapidly increasing Ankur in the throat leading to death in three days. Specific symptoms according to Doshas are :

(I) Vatika Rohini :

- Excessive pain particularly in Hanu (Jaw) & ear.
- Other complications of Vata.
- Dryness of the throat and mouth.

(II) Paittika Rohini :

- Acute in origin with fever (Jwara) and burning sensation.
- Thirst (Trishna)
- Moha (Fainting)

(III) Kaphaja Rohini :

Slowly progressing and less spreading with thick whitish coloured lesion and mucus.

(IV) Tridoshaja Rohini :

Serious in nature with the symptoms of all the three Doshas.

(V) Raktaja Rohini :

Eruptions with symptoms like Paittika Rohini. The colour of the lesion is like red hot

fire and pain in ear.

(4) Complications : Death within 3 days.

(5) Line of Treatment :

In curable state of Rohini Raktamokshana (Blood Letting), Dhumapana (Medicinal smoke through nose), Gandusha (Gargle), and Nasya (Errhines) are beneficial.

(i) Vatika Rohini :

In Vatika type of Rohini after Raktamokshana (blood letting), Pratisarana (application) should be done by five types of salt and repeatedly Gandusha (Gargle) should be done by Sukhoshna Sneha (Luke warm oil).

Initially internal and external hot fomentation should be given. Thereafter Lekhana (Scraping) should be done by Anguli (Finger) and Gandusha (Gargle) by decoction of Brihat Panchamoola and Oil Nasya (Errhines) of Brihat Panchamoola taila should also be administered.

(ii) Paittika Rohini :

(a) In Paittika type of Rohini Pratisarana (application) should be done with sugar, honey and Patanga (red sandal); Gandusha (Gargle) should be done by decoction of Draksha and Parushaka (Grape and Asiatic grewia).

(b) After Rakta Mokshana (blood-letting), Gharshana (rubbing) should be done with honey sugar and priyangu and gargling with the decoction of Draksha and Parushaka (Grape and Asiatic Grewia)

(iii) Kaphaja Rohini

(a) Pratisarana (application) should be done with Agar. Dhoom and Nasya (Errhine)



should be administered of oil prepared with Sveta (Indian Atis), Vidanga (embelia), Danti (Wild croton) and salt.

(b) Gandusha (Gargles) and Nasya (Errhine) with oil prepared with Apamarga (Rough chaff tree), Sveta (Indian Atis), Danti and Vidanga.

#### (iv) Raktaj Rohini :

In Raktaja Rohini the treatment should be given according to Paittika Rohini.

#### 6 Preventive Treatment :

— General Svasthavritta, Panchakarma and Rasayana.

#### 7 Research Done : N I L.

## REFERENCE

#### Causative Factors :

वातपित्तकफा यस्य युगपत् कुपितास्त्रयः । च.सू. १८/३३

The vitiation of all the three Doshas i.e. Vata, Pitta and Kapha simultaneously.

गलेऽनिलः पित्तकफौ च मूर्च्छितौ

पृथक् समस्ताश्च तथैव शोणितम् ॥ सु.नि. १६/४९

When vitiated Vata, Pitta, Kapha, either alone or mixed together along with Rakta settles in throat then it leads to Rohini.

#### Major Signs and Symptoms :

##### General Symptoms

वातपित्तकफा यस्य युगपत् कुपितास्त्रयः ।

जिह्वामूले ऽ वतिष्ठन्ते विदहन्तः समुच्छ्रिताः ॥३४॥

जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः ।

तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत् ॥३५॥

(च. सू. १८/३३-३४)

When all the three humours Vata, Pitta and Kapha are excessively increased and provoked simultaneously in the body and get localised at the base of tongue ; they scorch locally and cause extensive swelling and pain of various

kinds. The acutely spreading disease is called Rohini.

गलेऽनिलः पित्तकफौ च मूर्च्छितौ

पृथक् समस्ताश्च तथैव शोणितम् ॥

प्रदूष्य मांसं गलरोधिनोऽङ्कुरान्

सृजन्ति यान् साऽसुहृदा हि रोहिणी ॥४७॥

सु.नि. १६/४९

The fatal disease in which the throat is affected by vitiated Vata, Pitta and Kapha separately or by all together and also by Rakta which vitiate the Mamsa (Tissue) and produce buds which obstruct the throat is called Rohini.

जिह्वाप्रबन्धजाः कण्ठे दारुणा मार्गरोधिनः ॥

मांसाङ्कुराः शीघ्रचया रोहिणी शीघ्रकारिणी ॥

अ.ह.उ. २२/४९

That disease in which buds are attached with tongue and which obstruct the throat, is suddenly developed and leads to death is called Rohini.

#### Specific Symptoms according to Doshas :

##### A) Vatika Rohini :

जिह्वां समन्ताभ्दृशवेदना ये मांसाङ्कुराः कण्ठनिरोधिनः स्युः ॥

तां रोहिणीं वातकृतां वदन्ति

वातात्मकोपद्रवगाढयुक्ताम् ॥४८॥

सु.नि. १६

That disease, in which the muscular buds are present around the tongue, which are extremely painful and which obstruct the throat is called Rohini. When caused by vata, this is accompanied with severe complications of Vata.

कण्ठास्यशोषकृद्धातात् सा हनुश्रोत्ररूक्करी ॥ अ.ह.उ. २९

That (Rohini) in which dry mouth and sore-throat occurs is due to action of Vata along with pain in jaw and ear.

##### (B) Paittika Rohini :

क्षिप्रोद्गमा क्षिप्रविदाहपाका तीव्रज्वरा पित्तनिमित्तजा स्यात् ॥

सु.नि. १६



That Rohini, in which buds appear quickly and soon produce burning, pain and suppuration and are accompanied with fever is due to Pitta.

पित्ताज्ज्वरोषातृण्मोहकण्ठधूमायनान्विता । अ.ह.उ. २१

Due to Pitta the patient has high fever, thirst, fainting and feeling of smoke in his throat.

**(C) Kaphaj Rohini :**

स्त्रोतोनरोधिन्यपि मन्दपाका

गुर्वी स्थिरा सा कफसंभवा वै ॥४९॥ सु.नि. १६

(a) That Rohini in which the channels get obstructed, which is mildly suppurating, heavy and localised is due to Kapha.

कफेन पिच्छला पाण्डुः अ.ह.उ./२१

(b) Due to Kapha the lesion is mucoid and whitish in colour.

**(D) Raktaj Rohini :**

स्फोटाचिता पित्तसमानलिङ्गाऽ साध्या ॥५०॥ सु.नि. १६

That Rohini which is full of blisters and has features like those of Pitta and is uncurable is due to Shonita or Rakta.

असृजा स्फोटकाचिता ।

तत्पाङ्गारनिभा कर्णरूक्करी पित्तजाकृतिः ॥४४॥

अ.ह.उ. २१

That Rohini which is full of blisters and the colour of the buds is like red fire accompanied with pain in ear, is due to Shonita.

**(E) Tridoshaja Rohini :**

गम्भीरपाकाऽ प्रतिवारवीर्या

त्रिदोषलिङ्गा त्रयसंभवा स्यात् ॥ सु.नि. १६

That Rohini which has deep seated suppuration, which is uncontrollable by all the measures and which has the features of all the Doshas is Tridoshaja Rohini.

गम्भीरपाका निचयात् सर्वलिङ्गसमन्विता । अ.ह.उ. २१

That Rohini, which has deep seated suppuration and which has the features of all

the Doshas is Tridoshaja Rohini.

**Line of Treatment :**

साध्यानां रोहिणीनां तु हितं शोणितमोक्षणम् ५९

छर्दनं धूमपानं च गण्डूषो नस्यकर्म च ॥ सु.चि. २२

In curable stage of Rohini Rakta-mokshana (blood letting), Dhumrapana (Medicated smoke through nose), Gandusha (Gargle), and Nasya (Errhines) are to be tried.

**Vatika Rohini :**

वातिकीं तु हस्तेरक्ते लवणैः प्रतिसारयेत् ॥६०॥

सुखोष्णान् स्नेहगण्डूषान् धारयेच्चाप्यभीक्षणशः ॥

सु.चि. २२

In Vatika type of Rohini after Raktamokshana (blood letting), Pratisarana (application) should be done by five types of salt and repeatedly Gandusha (Gargling) should be done by Sukhoshna (Warm) Sneha (Oil).

अथान्तर्बहियतः स्विन्नां वातरोहिणिकालिखेत् ।

अंगुली शस्त्रकेणाशु पट्टयुक्तनखेन वा ॥

पञ्चमूलाम्बु कवल स्तैलं गण्डूषनावनम् । अ.ह.उ. २२

In Vatika type of Rohini initially internal and external hot fomentation should be given. Thereafter Lekhana (Scraping) should be done by Anguli (finger) and Gandusha (Gargling) with the decoction of Brihat Panchmoola and Oil Nasya (Errhines) prepared with Brihat Panchmoola also should be administered.

**Paittika Rohini :**

पतङ्गशर्कराक्षौद्रैः पैत्तिकीं प्रतिसारयेत् ॥६१॥

द्राक्षापरूषकक्काथो हितश्च कवलग्रहे ॥ सु.चि. २२

In Paittika type of Rohini pratisarana (Application) should be done with sugar, honey and Patanga (Red sandal). Gandusha (Gargle) should be done with the decoction of Drakshna and Parushaka (Grape and asiatic grewia).



विस्त्राव्य पित्तसम्भूतां सिताक्षौद्रप्रियङ्गुभिः ।

घर्षेत्सरोघपत्तडैः कवलः क्वथितैश्च तैः ॥६०॥

द्राक्षापरुषकक्वाथो हितश्च कवलग्रहे अ.ह.उ. २२

After Raktamokshana (blood letting), Gharshana (rubbing) should be done with honey, sugar and priyangu; gargling with the decoction of Draksha and Parushaka (Grape and Asiatic Grewia).

#### Kaphaj Rohini :

अगारधूमकटुकैः श्लैष्मिकीं प्रतिसारयेत् ॥६२॥

श्वेताविडङ्गदन्तीषु तैलं सिद्धं ससैन्धवम् ॥

नस्यकर्मणि योक्तव्यं तथा कवलधारणे ॥६३॥ सु.चि. २२

Pratisarana (Application) should be done by Agardhooma (Kitchen soot) and Katuka.

Nasya (Errhine) should be administered of Oil prepared by Sveta (Indian atis), Vidanga (embelia), Danti (wild croton) and salt.

सागारधूमैः कटुकैः कफजां प्रतिसारयेत् ।

नस्यगण्डूषयोस्तैलं साधितं च प्रशस्यते ॥६२॥

अपामार्गफलश्वेतादन्तीजन्तुघ्नसैन्धवैः । अ.ह.उ. २२

In Kaphaj type of Rohini Pratisarana (application) should be done with Agara dhooma (kitech soot), Gandusha (gargling), and Nasya (errhine) with oil prepared with Apamarga (rough chaff tree), Sweta (Indian atees), Danti (wild croton) and Vidanga.

#### Raktaja Rohini :

पित्तवत् साधयेद्द्वयो रोहिणीं रक्तसंभवाम् ॥ सु.चि. २२

In Raktaja Rohini the treatment should be done according to Paittika Rohini.

## WHOOPING COUGH

**Name of the Disease : WHOOPING COUGH**

Ayurvedic Synonym : VATIKA KASA

**Causative Factors :**

Ati - Ruksha-Sheeta-Kashaya (excessive use of dry, cold, astringent dietary articles).

Alpa-pramita-ashanam (intake of less quantity of food, measured or fixed diet).

Vegadharan (supression of natural urges).

Ayasa(over-strain).

#### Major Signs and Symptoms :

- Mahavega (severe attacks)
- Hrit-parshava urah-shirah shula (Pain in cardiac region, sides, flanks of chest and head).
- Svarabheda (hoarseness of voice)
- Shushkorah Kanthavaktra (Dryness of chest, throat and mouth).
- Hrishtalomah (Horripilation).
- Pratamayatah (Blacks out)
- Nirghosha (Rattling sound in throat).
- Dainya (Mental Depression)
- Kshobha (Agitation).
- Moha (Stupor).
- Shushka Kasa (Dry cough).
- Kapham-Shuskam Krichchhranmuktya Alpatam Vrajat.

(Because of less quantity of sputum and its dryness, it is expectorated with a great difficulty and in less quantity.)

**Complications :** Kshayaja Kasa, Kshaya (tuberculosis)

#### Line of Treatment :

It is alleviated by unctuous, sour, salty and hot food and drinks.



Applications of general oleative measures consisting of potions of ghee, unctuous enemata, gruels, soups, milk, meat, juices etc. medicated with drugs curative of Vata as also unctuous food, smokes, electuaries, inunctions, unctuous baths and sudations. If the patient suffers from obstructed feces and flatus, he should be given enema; if the upper part of the body is dry, he should be given post prandial potions ; if he suffers from cough associated with pitta he should be treated by medicated ghee and if the cough is associated with kapha the treatment should include unctuous purgations.

#### Preventive measures :

Observation of General rules of Svastha-vritta, Rasayana drugs, and Panchakarma.

Research Work : NIL.

## REFERENCES

### (1) Causative Factors :

रूक्षशीतकषायाल्पप्रमितानशनं स्त्रियः ।

वेगधारणमायासो वातकासप्रवर्तकाः ॥१०॥

चरक चिकित्सा १८:१०

Excessive use of food having dry and cold properties and astringent taste ; fixed or measured diet, excessive indulgence in sex suppression of natural urges and over strain are the precipitatory causes for Vataj Kasa.

### Signs and Symptoms :

हृत्पाश्वोरः शिरः शूलस्वरभेदकरो भृशम् ।

शुष्कोरः कण्ठवक्रस्य हृष्टलोमः प्रताम्यतः ॥११॥

निर्घोषदैर्न्यस्तननदौर्बल्यक्षोभमोहकृत् ।

शुष्कासः कफं शुष्कं कृच्छ्रान्मुक्त्वाडल्पतां व्रजे

(च.चि.अ. १८/२१-२२)

Its symptoms are pain in the cardiac region, sides, chest, and head; great alteration in voice; dryness of chest, throat and mouth, horripilations, fainting, rattling sound in the throat, depression of spirits, hollow sounding

cough, weakness, agitation and stupor. The cough is dry and the patient expectorates with great difficulty dry and small amount of sputum.

हृच्छडखमूर्धोदरपार्श्वशूली क्षामाननः क्षीणबलस्वरौजाः ॥

प्रसक्तमन्तः कफमीरणेन कासेतु शुष्कं स्वरभेदयुक्तः ॥८॥

सुश्रुत उत्तर ५२:८

In the cough caused by Vata, there is pain in the cardiac region, temporals, head, abdomen and sides of the chest; face become dull (Kshama). The power, voice & vitality (Ojas) are diminished. Because of the sticking of Kapha, the patient has continuous dry cough with the hoarseness of voice.

कुपितो वातलैर्वातः शुष्कोरः कण्ठवक्रताम् ॥२२॥

हृत्पाश्वोरः शिरः शूलं मोहक्षोभस्वरक्षयान् ।

करोति शुष्कं कासं च महावेगरूजास्वनम् ॥२३॥

सोऽडगहर्षी कफं शुष्कं कृच्छ्रान्मुक्त्वाडल्पतां व्रजेत् ।

अष्टांग हृदय निदान ३:२२-२३

The Vata vitiated by its own causative factors dries up the chest, throat and mouth, causes pain in the cardiac region, sides, chest and head; also creates stupor, uneasiness, hoarseness of voice. The cough is dry having severe paroxysmal attacks and is with rotting sound in throat produces horripilation. With dry cough, the sputum is expectorated with great difficulty and then after expectoration the cough diminishes.

### Line of treatment :

स्निग्धाम्ललवणोष्णैश्च भुक्तपीतैः प्रशाम्यति ।

चरक चिकित्सा १८:१३

It is alleviated by unctuous, sour, salty and hot food and drinks.

रूक्षस्यानिलजं कासमादौ स्नेहैरूपाचरेत् ।

सर्पिर्भिर्बस्तिभिः पेयायूषक्षीररसादिभिः ॥३२॥

वातघ्नसिद्धैः स्नेहाद्यैर्धूमैर्लैश्च युक्तितः ।

अभ्यङ्गैः परिषेकैश्च स्निग्धैः स्वेदैश्च बुद्धिमान् ॥३३॥



बस्तिभिर्बद्धविडवातं शुष्कोर्ध्वं चोर्ध्वभक्तिकैः ।

घृतैः सपित्तं सकफं जयेत् स्नेहविरेचनैः ॥३४॥

चरक चिकित्सा १८:३२-३४

The intelligent physician should treat the cough due to vata occurring in an ununctuous person by the skillful applications of general oleative measures, consisting of potions of ghee, unctuous enemata, gruels soups, milk, meat juices etc. medicated with drugs curative of Vata, as also with unctuous food, smokes, electuaries, inanctious, unctuous baths and sudations. If the patient suffers from obstruction of foeces and flatus he should be given enemata. If the upper part of body is dry, he should be given post parandial potions; if he suffers from cough associated with pitta, he should be treated by medicated ghee and if the cough is associated with kapha the treatment should include unctuous purgations.

## TETANUS

### 1. Name of the Disease : Tetanus

#### Ayurvedic Synonyms :

- i) Dhanurvata/Dhanustambha
- ii) Akshepaka
- iii) Apatanaka/Apatranaka
- iv) Antarayama
- v) Bahirayama
- vi) Vranayama

### 2. Causative Factors :

- Vataprakopa (Vitiation of Vata Dosha)
- Garbhapata (Abortion)
- Ati-rakta-srava (Excessive bleeding)
- Abhighata (Trauma)
- Vrana (wound)
- Injury to 'Lohitaka sira' during ear piercing causes Apatanaka (Tetanus)

### 3. Major Signs and Symptoms :

#### (i) Antarayama (Emprosthotonous)

- Manyastambha (Neck rigidity or stiff-neck)
- Dantanam Dashnam (Clenching of teeth)
- Lala Srava (Salivation)
- Prishthayama (Contraction of back muscle)
- Shirograha (Spasm of the muscles of head stiffness of head)
- Jrimbha (Yawning)
- Vadasana (Lock jaw)

#### (ii) Bahirayama (Episthotonous)

- Chapavat Namya-Mansya Prishthato neeyate shira (Bow like bending back so that head comes nearer to back)
- Urah utkshipyate (Anterior shifting of chest)
- Manyastambha (Neck rigidity, stiff-neck)
- Griva Avamridyate (Squeezing pain in neck)
- Dantanam Dashanam (Clenching of teeth)
- Jrimbha (Yawning)
- Lala Srava (Salivation)



- Vak Graha (Difficulty in speech)
- Jata Vega Nihanti Vaikalayam Va (once manifested by convulsions leads to death or deformity).

### (iii) Akshepaka (Convulsion)

Muhurmuhu Akshepaka (Frequent attacks of Convulsions)

### (iv) Apatanaka

- Shira peeda (Headache)
- Shankha peeda (Pain in temporal region)
- Dhanurvata-Gatra Namanam (Bow like bending)
- Gatra-Akshepanam (Convulsions)
- Moha (Fainting)
- Krishra Uchchhavasetam (Dyspnoea, Laboured Breathing)
- Stabdha Akshi (Motionless eye)
- Nimeelaka (Ptosis)
- Kapotavat Koojanam (Wheezing like a pigeon)
- Nihsangyata (Unconsciousness)

### (v) Dhanustambha/Dhanurvata

- Dhanustulya Namanam (Bow like bending)
- Akshepa (Convulsion)
- Vishtabdhaksha (Motionless eyes)
- Stabdha Hanu (Lock jaw)
- Bhagna Parshva (Fracture like pain or fracture of the sides)
- Kapha Vamanam (Vomiting of kapha)

### (vi) Vranayama :

- Trishna (Thirst)
- Pandu Gatram (Pallor)

### 4. Complications :

Vaksha-Kati-Ura Bhanjana (Breaking pain in chest, lumber region and thigh).

### Sequel :

- Mrityu (Death)
- Jadata (Lethargy)
- Khanja (Lame)
- Kuni (Cripple with a crooked arm)
- Pakshaghata (Hemiplegia)
- Pangulaya (Paraplegia)
- Vikala (Deformity)

### 5. Line of treatment :

The patient is to be treated on the line of Ardita (Facial paralysis), Oleation with Prasarani Tailam. Fomentation should be done. If wound is the causative factor in Vranayama, it should be treated with medicated oils.

### 6. Preventive Measures :

General rules of Svasthavritta, Panchakarma and Rasayana.

### 7. Research work : NIL.

## REFERENCES

### Causative Factors :

गर्भपातसमुत्पन्नः शोणितातिस्त्रवोत्थितः ।

अभिघातसमुत्थश्च दुश्चिकित्स्यतमो हि सः ॥२१॥

अष्टांग हृदय निदान १५:२१

गर्भपातनिमित्तश्च शोणितातिस्त्रवाच्च यः ॥

अभिघातनिमित्तश्च न सिध्यत्यपतानकः ॥५९॥

सुश्रुत निदान १:५९

Apatanaka of following aetiology is incurable :

1) Abortion, 2) Excessive bleeding & 3) Trauma.

लोहितिकायां मन्यास्तम्भापतानकशिरोग्रहकर्णशूलानि भवन्ति।

सुश्रुत सूत्र १६:५

Injury to the 'Lohitika Sira' while ear piercing may also cause Apatanaka, neck rigidity, spasm of the muscles of head and otalgia.

### Major Signs and Symptoms

#### (i) Antarayama

मन्ये संश्रित्य वातोदन्तर्यदा नाडीः प्रपद्यते ।

मन्यास्तम्भं तदा कुर्यादन्तरायामसंज्ञितम् ॥४३॥

अन्तरायम्यते ग्रीवा मन्या च स्तम्भ्यते भृशम् ।

दन्तानां दंशनं लाला पृष्ठायामः शिरोग्रहः ॥४४॥

जृम्भा वदनसङ्गश्चाप्यन्तरायामलक्षणम् ।

चरक चिकित्सा २८:४३-४५



If the Vata getting localised in the side of the neck spreads into the internal channels, causes spasticity of the neck which is called Antarayama (Emprosthotonous). The upper and lower part of neck become fixed and very stiff. The teeth become clenched. There is salivation, contraction of back muscles and spasm of the muscles of the head, yawning and lock jaw. These are the symptoms of Antarayama.

अभ्यन्तरं धनुरिव यदा नमति मानवः ॥

तदाडस्याभ्यन्तरायामं कुरुते मारुतो बली ॥५६॥

सुश्रुत निदान १:५६

When highly vitiated Vata flexes the body in a bow like manner, is known as Antarayama.

मन्ये संस्तभ्य वातोडन्तरायच्छन् धमनीर्यदा ।

व्याप्नोति सकलं देहं जत्रुरायम्यते तदा ॥२२॥

अन्तर्धनुरिवाङ्गं च वेगैः स्तम्भं च नेत्रयोः ।

करोति जृम्भां दशनं दशनानां कफोद्धमम् ॥२३॥

पार्श्वयोर्वेदनां वाक्यहनुपृष्ठशिरोग्रहम् ।

अन्तरायाम् इत्येष अष्टांग हृदय निदान १५:२२-२४

The vitiated Vata by causing stiffness in Manya (Neck), moves inwards through the nerves (Dhamanis) and spreads all over the body. It draws Jatru (Clavicle), flexes the body inwards in the form of a bow at regular intervals along with fixed eyes, yawning, clenching of teeth and vomiting of Kapha. It also causes pain in the sides of chest, difficulty in speech, stiffness of jaw & muscles in the back and head region; this condition is described as Antarayama.

## (ii) Bahirayama

पृष्ठमन्याश्रिता बाह्याः शोषयित्वा सिरा बली ।

वायुः कुर्याद्धनुस्तम्भं बहिरायामसंज्ञकम् ॥४६॥

चापवन्नाम्यमानस्य पृष्ठतो नीयते शिरः ।

उर उक्षिप्यते मन्या स्तब्धा ग्रीवाडवमृद्यते ॥४७॥

दन्तानां दशनं जृम्भा लालास्त्रावश्च वाग्रहः ।

जातवेगो निहन्त्येष वैकल्यं वा प्रयच्छति ॥४८॥

चरक चिकित्सा २८:४६-४८

The strongly provoked Vata getting localised in back and the sides of neck, and constricting external vessels causes bow like rigidity of the body which is called Bahirayama or episthotonous. The body being bent like a bow shape gets retracted almost touching his back and his chest is thrown forward; and sides of the neck becomes rigid and there is squeezing pain in neck and clenching of teetch, salivation and aphasia. Once manifest this either kills the patient or causes deformity.

बाह्यस्नायुप्रतानस्थो बाह्यायामं करोति च ॥

सुश्रुत निदान १:५७

If the provoked Vata gets localised in the external channels, it causes Bahirayama.

बाह्यायामश्च तद्विधः ॥२४॥

देहस्य बहिरायामात् पृष्ठतो नीयते शिरः ।

उरश्चोत्क्षिप्यते तत्र कन्धरा चावमृद्यते ॥२५॥

दन्तेष्वास्ये च वैवर्ण्यं प्रस्वेदः स्त्रस्तगात्रता ।

बाह्यायामं धनुष्कम्भं बुवते वेगिनं च तम् ॥२६॥

अष्टांग हृदय निदान १५:२४-२६

In the condition known as Bahirayama because of the extreme episthotaniata of the body, the head rests on the back (Prishtha). The chest is forced outwards and it causes pain in the neck. There is discoloration of teeth and face, perspiration and rigidity of the body. This condition which appears at repeated intervals is described as Bahirayama and also known as Dhanushkambha.

महाहेतुर्बली वायुः सशिराः स्नायुकण्डराः ।

मन्यापृष्ठाश्रिता बाह्याः संशोष्याऽऽनामयेद्वहिः ॥

यत्र तं बहिरायामं प्रवदन्ति भिषग्वराः ।

तमसाध्यं बुधाः प्राहुर्वक्षःकटयूरुभञ्जनम् ॥१८१॥

भावप्रकाश मध्यखण्ड २४:१८४-१८५



Because of strong aetiological factors excessively vitiated Vata if localised in Sira, Snayu, Kandara of Manya (neck) and Prishtha (back), by causing its irritation produces the bending of the body in extension. It is known as Bahirayama by the physicians.

### (iii) Akshepaka

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षुपकोऽनिलः ॥५०॥

पाणिपादं च संशोष्य सिराः सस्नायुकण्डराः ।

चरकचिकित्सा २८:५०

That condition is called Akshepaka or spasmodic contractions where the provoked Vata causes convulsions by contracting the muscles of hands and feet due to irritation of vessels, nerves and tendons.

यदा तु धमनीः सर्वाः कुपितोऽभ्येति मारुतः ॥५०॥

तदाक्षिपत्याशु मुहुर्मुहुर्देहं मुहुश्चरः ॥

मुहुर्मुहुस्तदाक्षेपादाक्षेपक इति स्मृतः ॥५१॥

सुश्रुत निदान १:५०-५१

If the vitiated Vata involves repeatedly all the channels (Dhamani), causes repeated convulsions and because of the repeated convulsions the disease is known as Akshepaka.

यदा तु धमनीः सर्वाः क्रुद्धोऽभ्येति मुहुर्मुहुः १६

तदाडडगमाक्षिपत्येष व्याधिराक्षेपकः स्मृतः ।

अष्टांग हृदय निदान १५:१६

If the vitiated Vata involves repeatedly all the channels (Dhamani), it causes convulsions in the body and this disease is known as Akshepaka.

### TYPES OF AKSHEPAKA

कफपित्तान्वितो वार्युवायुरेव च केवलः ॥

कुर्यादाक्षेपकं त्वन्यं चतुर्थमभिघातजम् ॥५८॥

सुश्रुत निदान १:५८

Vata alone or accompanied by Kapha & Pitta gives rise to Akshepaka which is termed as Abhighataja-Akshepaka. There are four types

of Akshepaka (1) Kapha Vataja (2) Pitta-Vataja (3) Vataja and (4) Abhighataja.

The same meaning is also carried by the following verse of Bhavaprakasha in the same context.

पित्तान्वितः श्लेष्मान्वितश्च केवलश्च वायुः

आक्षेपकत्रितयं कुर्यात् । अन्यः = चतुर्थोऽभिघातजः ।

अन्यो दण्डाद्यभिघातजो वायुश्चतुर्थमाक्षेपकं कुर्यादित्यर्थः ॥

भावप्रकाश टीका मध्यखण्ड २४:१६८

Akshepaka is of three types (1) Vata with Pitta (2) Vata with Kapha (3) Vata alone. The fourth is traumatic. The latter one is being caused due to trauma or Abhighata.

### Vataja Akshepaka :

पाणिपादशिरःपृष्ठश्रोणीः स्तम्भान्ति मारुतः ।

दण्डवत् स्तम्भगात्रस्य दण्डतः सोऽनुपक्रमः ॥

टीका-अयं वातजाक्षेपको दण्डाख्यः सोऽनुपक्रमः ।

स्वस्वभावादेवासाध्यः । अत्र च मुहुर्मुहुराक्षेपणं बोद्धव्यम् ॥

भावप्रकाश मध्यखण्ड २४:१६९

The Vata causes progressive rigidity in the hands, feet, head, back and pelvic region resulting in stiff-like rigidity resembling a pole Ram-rod (Dandaka). This Vataja Akshepaka is known as Danda. This is incurable. The nature of the disease alone makes it incurable. Here repeated attacks of convulsion is main feature.

### Kapha-Vataja-Akshepaka :

कफावृतो यदा वायुर्धमनीष्वेव तिष्ठति ।

स दण्डवत् स्तम्भयति कृच्छ्रो दण्डापतानकः ॥

भावप्रकाश मध्यखण्ड २४:१७०

If vitiated Vata covered by Kapha localises in the channels, a rod like rigidity occurs and which is very difficult to treat and is known as Dandapatanaka.

### (iv) Apatanaka

सोऽपतानकसंज्ञो यः पातयत्यन्तराडन्तरा ॥

कफान्वितो भृशं वायुस्तास्वेव यदि तिष्ठति ॥५२॥



स दण्डवत् स्तम्भयति कृच्छ्रो दण्डापतानकः ॥

हनुग्रहस्तदाडत्यर्थं सोडन्नं कृच्छ्रात्रिषेवते ॥५३॥

सुश्रुत निदान १:५२-५३

Where due to the vitiated Vata the patient repeatedly falls down to the ground is known as Apatanaka. If Vata in combination with Kapha is located in the channels (Dhamani) and causes rigidity in the body like a stick it is known as Dandapatanak. It is difficult to treat. Because of vitiated Vata tempero-mandibular joint becomes rigid and there is great difficulty in eating of food, it is known as Hanugraha.

अधः प्रतिहतो वायुर्वज्रध्वं हृदाश्रिताः ॥१७॥

नाडीः प्रविश्य हृदयं शिरः शङ्खौ च पीडयन् ।

आक्षिपेत्परितो गात्रं धनुर्वचास्य नामयेत् ॥१८॥

कृच्छ्रादुच्छ्वसिति स्तब्धस्त्रस्तमीलितदृक्कतः ।

कपोत इव कूजेच्य निःसंज्ञः सोडपतन्त्रकः ॥१९॥

स एव चापतानाख्यो मुक्ते ते मरुता हृदि ।

अश्रुवीत मुहुः स्वास्थ्यं मुहुस्वास्थ्यमावृते ॥२०॥

अष्टांग हृदय निदान १५:१७-२०

The Vata which is repelled from the downward direction moves upwards into the nerves (Nadi) located in the heart (Hridya) and causes discomfort in heart, head and temporal region. There are convulsions in the body and bow like bending. There is expiratory dyspnoea, rigidity and rolling of the eye balls and wheezing like a pigeon with insensibility, the condition is known as Apatantraka. When the Hridaya gets liberated from the Vata relief is obtained temporarily. Heart when involved by the Vata, discomfort appears again.

क्रुद्धः स्वैः कोपनैर्वायुः स्थानादूर्ध्वं प्रपद्यते ॥२८॥

पीडयन् हृदयं गत्वा शिरः शङ्खौ च पीडयन् ।

धनुर्वज्रमयेद् गात्राण्याक्षिपेन्मोहयेत्तदा ॥२९॥

स कृच्छ्रादुच्छ्वसेच्चापि स्तब्धाक्षोऽथ निमीलकः ।

कपोत इव कूजेच्य निःसंज्ञः सोडपतन्त्रकः ॥३०॥

दृष्टि संस्तभ्य संज्ञां च हत्वा कण्ठेन कूजति ।

हृदि मुक्ते नरः स्वास्थ्यं याति मोहं वृते पुनः ॥३१॥

वायुना दारुणं प्राहुरेके तमपतानकम् (च.चि. अ. ९)

माधवनिदान २२:२८-३२

Because of vitiating factors, the vitiated Vata moves upwards. It causes bow like bending of the body with convulsions and unconsciousness. There is expiratory dyspnoea, fixed eyes and ptosis, wheezing like a pigeon and insensibility; the condition is known as Apatantraka. There is total failure of cognition by the eyes alongwith complete loss of consciousness, startorous sounds, emanate from the throat. When Vata leaves the involvement of the heart the patient becomes symptomless but its reinvolverment causes loss of consciousness again. This grave illness is also known as Apatanaka.

कफान्वितो भृशं वायुस्ताम्बेव यदि तिष्ठति ॥३२॥

दण्डवत् स्तम्भयेद्देहं स तु दण्डापतानकः ।

माधवनिदान २२:३३

If the Vayu is in association with Kapha and gets localised in to the channels, the body becomes straight and rigid like a staff, this is known as Dandapatanaka.

#### (v) Dhanustambha/Dhanurvata

धनुस्तुल्यं नमेद्यस्तु स धनुःस्तम्भसंज्ञकः ॥

अङ्गुलीगुल्फजठरहृद्वक्षोगलसंश्रितः ॥५४॥

स्नायुप्रतानमनिलो यदाडडक्षिपति वेगवान् ॥

विष्टब्धाक्षः स्तब्धहनुर्भग्नपार्श्वः कफं वमन् ॥५५॥

सुश्रुत निदान १:५४-५५

Where the vitiated Vata bends the man like a bow, it is known as Dhanustambha. When strongly vitiated Vata gets localised in fingers, ankles, stomach, heart, chest and throat; causes repeated attacks of convulsion due to the involvement of Sira and Snayu; it also causes fixed eyes, locked jaw, pain in the flanks and vomiting of Kapha.



विवर्णदन्तवदनः स्त्रस्ताङ्गो नष्टचेतनः ।  
 प्रस्विद्यंश्च धनुष्कम्भी दशरात्रं न जीवति ॥३९॥  
 धनुस्तुल्यं नमेद्यस्तु स धनुःस्तम्भसंज्ञकः ॥  
 धनुःस्तम्भे तु धनुवन्नमनमात्रमित्येतयोर्भेदः ।

The condition where body is bent like bow is known as Dhanustambha. Its other symptoms are discolouration of the body, unconsciousness, and perspiration. The patient may not live for even 10 days. Dhanustamba defers from other conditions by the bow like bending of the body.

#### (vi) Vranayam

व्रणं मर्माश्रितं प्राप्य समीरणसमीरणात् ।  
 व्यायच्छन्ति तनुं दोषाः सर्वमापादमस्तकम् ॥  
 तृष्यतः पाण्डुगात्रस्य व्रणायामः स वर्जितः ।

अष्टांग हृदय निदान १५:२७-२८

Vata which is vitiated by its aetiological factors, if invades the wounds (Vrana) and spreads the Doshas through the centre of the body from head to toe causing thirst, pallor and flexion of the body, it is known as Vranayam which should be left untreated.

#### COMPLICATIONS

तमसाध्यं बुधाः प्राहुर्वक्षः कटयूरुभञ्जनम् ॥५७॥

सु.नि. १:५७

When there are fractures in chest, lumbar region and thigh, then the condition is untreatable.

#### LINE OF TREATMENT

हन्ति प्राग्भोजनात् पीतं दध्यम्लं सवचोषणम् ।

अपतानकमन्योऽपि वातव्याधिक्रमो हितः ॥३५॥

चक्रदत्त २२:३५

If sour curd is taken with Vacha & Trikatu before meals, it cures Apatanaka. In Apatanaka the other regimen of Vata should also be followed.

बाह्यायामेडन्तरायामे विधेयादितवत् क्रिया ॥

भावप्रकाश मध्यखण्ड २४:१८६

In the treatment of Bahyayam and Antarayama, the regimen of Ardit (Facial palsy) should be followed.

बाह्यायामेडन्तरायामे धनुःस्तम्भे च कुब्जके ।  
 योज्यं प्रसारणीतैलं तेन तेषां शमो भवेत् ॥१८५॥  
 वातव्याधिषु सामान्या याः क्रियाः कथिताः पुरा ।  
 कर्तव्या एव ताः सर्वास्तैलमेतद् विशेषतः ॥

भावप्रकाश मध्य खण्ड २४:१८९-१९०

For the treatment of Bahyayama, Antarayama, Dhanustamabha and Kubja, the Prasarani Tailam should be used. The general regimen of Vata Vyadhi should also be followed, specially the Tailam should be used.

बाह्यायामान्तरायामपार्श्वशूलकटिग्रहान् ।  
 खल्लीदण्डापतानौ च स्नेहस्वेदपुरैर्जयेत् ॥२॥

योगरत्नाकर वातव्याधि चिकित्सा

Bahyayama, Antarayama, Parshvasula, Katigraha, Khalli and Dandapatanaka are to be treated by oleation and fomentation.

अपतानव्रणायामौ स्नेहैर्व्रणचिकित्सितैः ।

योग रत्नाकर वात व्याधि चिकित्सा

Apatanaka and Vranayama are to be treated with oleation and treatment of wounds.

#### Sequel

वेगेष्वतोऽन्यथा जीवेन्मन्देषु विनतो जडः ।

खग्जः कृणिः पक्षहतः पङ्गुलो विकलोऽथवा ॥४०॥

अष्टांग हृदयं चिकित्सा २१-४०

In Dhanustambha if the attacks are mild patient may survive but he suffers from bending of body, lethargy and lameness, cripple with a crooked arm, hemiplegia, Paraplegia or Deformity.



# POLIOMYELITIS

The signs and symptoms found in poliomyelitis are similar to certain Vatavyadhis described in Ayurvedic classics.

Nanatmaja Vata Vyadhi given in Cha. Sut. 20 describe following diseases which are similar to poliomyelitis. There are eighty specific disorders of vata. Following diseases are similar to 'polio'.

## Nanatmaja Vikaras (1)

1. Pangu — Loss of function in both lower extremities
2. Khanja — Loss of function in one leg only.
3. Trik-graha — Stiff waist
4. Pristh Graha — Stiff back
5. Bahu sosha — Brachial plexus affection resulting in atrophy
6. Griva stambh — Stiffness of the neck
7. Ekang roga — Monoplegia
8. Sarvang roga — Polyplegia
9. Aavabahuka — Brachial atrophy

## Ansashosha

The disease in which the aggravated local vayu dries up the normal kapha lying about the shoulder joint is called Ansa-shosha. The form in which the aggravated vayu contracts the nerves of the arms is called Avabahuka.

10. Snayugata Vata.

## Causes :

The causes which are described for general Vata vyadhi are also capable to produce Khanjadi diseases e.g. Poliomyelitis. They are as follows:

### (i) Causes related to diet

- Due to rough cold, little & light food.
- Wasting of Dhatus

- Ama Dosha

- Fasting

### (ii) Causes related to general living

- Excessive coitus & vigils.
- Excessive movements such as leaping, jumping, wandering & physical exercise.
- Uncomfortable bed & seat
- Day sleep
- Suppression of urges
- Injury in general
- Injury to vital parts
- Falling down from horses & other fast vehicles.

### (iii) Causes related to mind

- Anxiety, grief, anger & fear

### (iv) Causes related to the diseases

- Faulty therapeutic management
- Excessive elimination by Shodhana of Doshas and of blood
- Emaciation due to the diseases of fever, aneamia, diarrhoea, Abhinyas Jvara, Vatakapahaj (Shleshma) Jvara, Phakka roga, Grahabadha
- Injections & trauma in fever.
- Vitiation of Vayu takes place from either wasting of Dhatus or obstruction in passage (Ch.Chi. 28/59)

## Signs and Symptoms :

The general symptoms which causes Vata are as under :

- 1) Contraction
- 2) Spasticity of the hands, back & head
- 3) Lameness of hands & feet - loss of function of one or both extremities i.e. Khanja, Pangulya, Ekanga Vata.
- 4) Hunch-back
- 5) Atrophy of the limbs
- 6) Loss of function of limbs
- 7) Separation - Shransha
- 8) Dislocation - Bhransha
- 9) Dilatation - Vyasa
- 10) Malaise - Sada



- 11) Wasting - Shosha  
12) Stiffness - stambha

Further, Sushruta has given specific etiopathological changes for Khanja and Pangu roga as below :

The disease proceeds from the drawing up of nerve trunks (Kandara) of a leg by the deranged Vata in the region of the waist, when both the legs are similarly affected, the condition is called a Pangu. He, whose legs tremble before starting walk & who afterwards manages to go on limping is called Kalaya, Khanja is the one in whom the bone-joints become loose.

(Su. Ni. Ch.1)

#### **Ekang-roga & Sarvang roga (Monoplegia & Polyplegia)**

When vitiated vayu causes contracture in one of the feet or hands with piercing pain & distress this is known as Ekanga Roga (Monoplegia) when affliction is generalised it is known as Sarvanga roga (Polyplegia).  
(Ch.Chi.Ch. 28/54-55)

#### **Aavabahuka - Ansasosha - Brachial Atrophy.**

The disease in which the aggravated local Vayu dries up the normal Kapha in the shoulder joint it is called Ansa-shosha. The form in which the aggravated Vayu contracts the nerves of the arms is called Avabahuk.  
(Su.Ni.1)

#### **Snayugata Vata :**

Vayu located in Snayu, produces opisthotonus, emprosthotones, cramps, lymptedness & other generalised or localized disorders (Ch. Chi. 28/35).

#### **Complications and Prognosis :**

A case of Vata vyadhi developing symptoms such as oedematous swelling, complete anesthesia of the affected part, breaking and shaking or kampa of the affected limbs, distention of the abdomen with aching & colicky pain, usually ends in death (Su. Su. Ch. 33/4).

Pakshaghata when caused by the aggravated Vayu in conjunction with the deranged Pitta or Kapha proves amenable to medicine (Sadhya). It becomes incurable when caused by Dhatu-kshaya or depleted tissues (Su.Ni.Ch. 1/18).

Displacement of joints, lockjaw, contracture, hunchback, hemiplegia, wasting of body parts, paraplegia, Khudavatata, stiffness & the disorders located in Majja & Asthi are curable with difficulty or incurable due to deepness of their location. They should be treated if they are new, free from complications & in strong patients (Ch.chi.28/72-74).

#### **Line of treatment & Specific treatment :**

Charaka, Sushruta & Vagbhata have described general line of treatment for Vata-Vyadhi :

Vayu is treated with sweet, sour & salt Rasa, Snela-Sweda, salted, unctuous & hot therapeutic measures & also by application of non-unctuous & unctuous enema, nasal drops, diet, massage, anointing & bath etc. in appropriate dose & time. At all times non-unctuous & unctuous enema are regarded as the important ones in the treatment of Vata because enema enters into the colon & cuts off the entire pathogenic root of Vata (1). Curbing the Vata at its origin efficiently controls the occurrence of vatarogas everywhere else.  
(Ch.Su. 20/13)

Further Charaka says that when vayu is Awaranrahit-Nirupstambha or only vayu is aggravated then use sneha (2).

Sushruta describes that an application of sneha, fomentations, anointment of the body, Vasti, oily purgatives, Sirovasti, the rubbing of oils on the head, oily fumigation, gargling with tepid oil, oil errhines, the use of meat-soup, milk, meat, clarified butter, oil & other rich articles of food, all kinds of acid fruits, salt, lukewarm water, gentle massage, the use of saffron, Agarupatra, Kushtha, Ela, Tagar, the wearing of woollen, silken, cotton or any other thick kind of garments, living in a warm room



or in one not exposed to the wind or in an inner chamber, the use of a soft bed, basking in the glare of fire, entire sexual abstinence, these & such other things should be generally adopted by patient suffering from Vata-Vyadhi (3) (Su.chi.ch. 4/20)

Bhavaprakasha described following treatment for the Khanja & Pangu.

If Khanja & Pangu are acute then treat with purgatives, non-unctuous enema, fomentations, guggulu & unctuous enema (4).

Similarly application of fatty substances (Sneha), actual cauterization, massage, application of poultices & binding of ligatures should be the remedies where the aggravated Vayu is found to have become involved in the snayu (ligaments) & Sandhi (Joints) & Asthi (Bones) (5) (Su. Ch. Chi.4/7).

With above reference we can prescribe the following treatment.

- 1) Abhyanga - Mahanarayan Oil (Massage)
- 2) Sweda - Hot fomentation by Sasthi-Shali Pinda Sweda & Valuka Sweda.
- 3) Vasti - Unctuous enema - of Til taila for 21 days.  
Non-unctuous enema (Dasamula Kvatha & Castor Oil).
- 4) Lepa Dasangtguggulu lepa on the effected parts.
- 5) Upanah or Hot-packs (Poultices) - Masa-Saindhava Upanaha  
Salwana Upanaha - Charmaguni Upanaha.
- 6) Bandhan - Binding of ligatures or plaster to remove flaccidity.
- 7) Unmardan-Sunthi-Churna.
- 8) Oily Purgatives-Castor Oil + Haritaki
- 9) Guggulu Yogas-like Mahayogaraj guggulu, Brihat Vata Chintamani Rasa 2 Rati tds with milk.

#### Research Done :

The intensive research work has been done under the C.C.R.A & S during the year 1975-79 on a study of Khanja & Pangu (Poliomyelitis)

under the guidance of Vd. H.S. Kasture by Vd. S.L. Despande, Vd. H.C.Shah & others at M.A.H. Ayr. Govt. Hospital, Ahmedabad.

Total 100 patients of Khanja & Pangu were admitted to the indoor ward of this hospital. The brief points are as follows:

Total : 100

Left lower extremity : 26

Right lower extremity : 32

Both extremity : 42

Acute cases 27, chronic cases 73

Results :

a. Cured	11 pts.
b. Relieved	87 pts.
c. Unchanged	2 patients.
Total	100 patients.

In short the selected drugs for the treatment of polio myelitis are very effective. It is proved by clinical trials that these drugs are non-toxic and have no side effects.

तत्रादौ वातविकाराननुव्याख्यास्यामः । तद्यथानखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुत्पता च, वातखुड्गता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविश्लेषश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च, शोफस्तम्भश्च, वडक्षणाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खज्जत्वं च, कुब्जत्वं च वामनत्वं च, त्रिकग्रहश्च, पृष्ठग्रहश्च, पार्श्ववर्मदश्च, उदरावेष्टश्च, हन्मोहश्च, हद्रवश्च, वक्षउद्धर्षश्च, वक्षउपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्धंसश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सडगश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, धाणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसडकोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदाश्च, भ्रूव्युदासश्च, शङ्गभेदश्च, ललाटभेदश्च, शिरोरुक्च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गारोगश्च,



सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च, भ्रमश्च, वेपथुश्च, जृम्भा च, हिककाच, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च, श्यावारुणावभासता च, अस्वप्नश्च अनुवस्थितचित्तत्वं चः इत्यशीतिर्वातविकाराः ॥

(च.सू.अ. २०-११)

अंसदेशस्थितो वायुः शोषयित्वांसबन्धनम् ।

सिराश्चाकुञ्च्य तत्रस्थो जनयत्वववाहुकम् ॥

(सु.नि.अ. १-८२)

बाह्याभ्यन्तरमायामं खल्लि कुञ्जत्वमेव च ।

सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः ॥

(च.चि.अ. २८-३५)

रूक्षशीताल्पलध्वन्नव्यवायातिप्रजागरैः ।

विषमादुपचाराच्च दोषासृक्स्त्रवणादति ॥

लडधनप्लवनात्यध्वव्यायामातिविचेष्टितैः ।

धातूनां संक्षयाच्चिन्ताशोकरोगातिकर्षणात् ॥

दुःखशय्यासनात् क्रोधादिवास्वप्राद्भयादपि ।

वेगसंधारणादामादभिधातादभोजनात् ॥

मर्माधाताद्रजोष्ट्राश्चशीघ्रयानापतंसनात् ।

देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली ॥

करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान् ।

(च.चि.अ. २८-१५-१८)

तापहान्यरुचिपर्वशिरोरुक् ।

पीनसश्वसनकासर्विबन्धाः ॥

शीतको गौरवं तन्द्रा स्तैमित्यं पर्वणां च रुक् ।

शिरोग्रहः प्रतिश्यायः कासः खेदाप्रवर्तनम् ॥

सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ।

शीतजड्यतिमिरभ्रमतन्द्राः श्लेष्मवातजनितज्वर लिङ्गम् ॥

(अ.ह.नि.अ. २-२५)

नात्युष्णशीतोऽल्पसंज्ञो भ्रान्तप्रेक्षी हतस्वरः ॥

खरजिहवः शुष्ककण्ठः स्वेदविण्मूत्रवर्जितः ।

सास्त्रो निर्भुग्नहृदयो भक्तद्वेषी हतप्रभः ॥

श्वसन्निपतितः शेते प्रलापोपद्रवायुतः ।

तममिन्यासमित्याहुर्हृत्तौजसमथापरे ॥

(सु.उ. ३९-१६)

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च (वा) ।

(च.चि.अ. २८-५९)

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थां पर्वणामपि ॥

लोमहर्षः प्रलापश्च पाणिपृष्ठशिरोग्रहः ।

खाज्यपाङ्गल्यकुजत्वं शोषोऽङ्गनामनिद्रता ॥

गर्मशुक्ररजोनाशः स्पन्दनं गात्रसुत्पता ।

शिरोनासाक्षिजत्रूणां ग्रीवायाश्चापि हुण्डनम् ॥

मेदस्तोदार्तिराक्षेपो मोहश्चायास एव च ।

एवंविधानि रूपाणि करोति कुपितोऽनिलः ॥

(च.चि.अ. २८-२०-२३)

स्त्रंसभ्रंसव्याससङ्गभेदसादहर्षत-

र्षकम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा

खरपरुपविशदसुषिरारुणवर्ण-

कषायविरसमुखत्वशोषशूल-

सुप्तिसङ्कोचनस्तम्भनखज्जतादीनि च वायोः कर्माणिः

(च.सू.अ. २०-२१)

वायुः कट्यां स्थितः सक्थः कण्डरामाक्षिपेद्यदा ।

खेज्जस्तदा भषेज्जन्तुः पङ्गुः सक्थोर्द्वयोर्वधात् ॥

(सु.नि.अ. १-२७)

खज्जमाह-वायुरित्यादि । सक्थ ऊर्ध्वजङ्गयाः, कण्डरां

महास्नायुमं, आक्षिपेत् ईप्स् क्षिपेत्, किञ्चिदतिमत्वादिति

गयदासः ।

मधुकोष टीका (मानि) वातव्याधि निदान

सक्थोरिति द्विवचनेनैव द्वित्वे लब्धे द्वयोरिति पदेन

नियमयति-सक्थिद्वयस्यैव वधात् पङ्गुः, एकसक्थिवधात् खज्ज

इतिः वधश्चात्र गमनादिक्रियानाशः ॥

मधुकोश टीका (मानि) वातव्याधि निदान

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा ॥

कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तम्भमेव च ।

गृहीत्वाऽर्धं शरीरस्य सिराः स्त्रायूर्विशोष्य च ।



पादं संकोचयत्येकं हस्तं वा तोदशूलकृत् ।  
एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम् ॥

(च.चि.अ. २८-५३-५५)

अंसदेशस्थितो वायुः शोषयित्वाऽसबन्धनम् ।  
सिराश्चाकुञ्च्य तत्रस्थो जनयत्यववाहुकम् ॥

(सु.नि.अ. १-३२)

बाह्याभ्यन्तरमायामं खल्लिं कुञ्जत्वमेव च ।  
सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्वायुगतोऽनिलः ॥

शूनं सुप्तत्वचं भग्नं कम्पाध्माननिपीडितम् ।  
नरं रुजार्तमन्तश्च वातव्याधिर्विनाशयेत् ॥

(च.चि.अ. २८-३५)

शुद्धवातहतं पक्षं कृच्छ्रसाध्यतमं विदुः ।  
साध्यमन्येन संसृष्टमसाध्यं क्षयहेतुकम् ॥ (सु.नि.अ. १-१८)

सन्धियुतिर्हनुस्तम्भा कुञ्चनं कुब्जताऽर्दितः ॥

पक्षाघातोऽङ्गसंशोषः पङ्गुत्वं खुडवातता ।

स्तम्भनं चाढ्यवातश्च रोगा मज्जास्थिगाश्च ये ॥

एते स्थानस्य गाम्भीर्याद्यत्नात् सिध्यन्ति वा न वा ।

नवान् बलवतस्त्वेतान् साधयेन्निरुपद्रवान् ॥

(च.चि.अ. २८-७२-७४)

तं मधुराम्ललवण स्निग्धोष्णैरुपक्रमैरुपक्रमेत,  
स्नेहस्वेदास्थापनानुवासनस्तः कर्मभोजना-  
भ्यङ्गेत्सादनपरिषेकादिभिर्वातहरैर्मात्रां कालं च प्रमाणीकृत्यः,  
तत्रास्थापनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं  
मन्यन्ते भिषजः, तद्व्यादित एव पक्काशयमनुप्रविश्य केवलं  
वैकारिकं वातमूलं छिनत्तिः, तत्रावजितेऽपि वाते शरीरान्तर्गता  
वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले छिन्ने  
स्कन्धशाखाप्ररोहकुसुमफलपलाशदीनां नियतो विनाशस्तद्वत् ॥

(च.सू.अ. २०-१३)

केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ॥

(च.चि.अ. २८-७५)

स्नेहस्वेदस्तथाऽभ्यङ्गे बस्तिः स्नेहविरेचनम् ॥

शिरोबस्तिः शिरःस्नेहो धूमः स्त्रैहिक एव च ।

सुखोष्णः स्नेहगण्डूषो नस्यं स्त्रैहिकमेव च ॥

रसाः क्षीराणि मांसानि स्निहाः स्नेहान्वितं च यत् ।

भोजनानि फलाम्लानि स्निग्धानि लवणानि च ॥

सुखोष्णाश्च परीषेकास्तथा संवाहनानि च ।

कुडकमागुरुपत्राणि कुष्ठैलातगराणि च ॥

कौशेयौर्णिकरौमाणि कार्पासानि गुरूणि च ।

निवातातपयुक्तानि तथा गर्भगृहाणि च ॥

मृद्धि शय्याऽग्निसंतापो ब्रह्मचर्यं तथैव च ।

समासेनैवमादीनि योज्यान्यनिलरोगिषु ॥

(सु.चि.अ. ४-२०)

उपाचरेदभिनवं खञ्जं पङ्गुमथापि च ।

विरेकास्थापनस्वेदगुग्गुलुस्नेहबस्तिभिः ॥

(भा.प्र.)

स्नेहोपनाहाग्निकर्मबन्धनोन्मर्दनानि च ।

स्त्रायुसन्ध्यस्थिसंप्राप्ते कुर्याद्वायावतन्द्रितः ॥

(सु.चि.अ. ४-७)



# MEASELS

## (1) Name of the Disease : MEASELS

Ayurvedic parallel : ROMANTIKA

## (2) Causative factors :

- Ahita Ahara Vihara (Faulty diet articles & habits)
- Pitta & Kapha
- Pradushta Pavana-Udaka (Vitiated water and air)

## (3) Major Sign and Symptoms with Stages :

### (i) Purvaroop (Prodromata) :

Jvara (Fever), Kandu (Itching), Gatrabhanga (Bodyache), Arati (Discomfort), Bhrama (Vertigo), Tvak Shotha (Oedematous Skin), Vaivarnya (Discolouration of Skin), Netra Raga (Redness of eyes).

### (ii) Rupa (Signs and Symptoms) :

Kshudra Pramana Sarvanga Pidika (Small papular lesions all over the body), Jvara (Fever), Daha (Burning sensation), Raginyah (Redness), Kandu (Itching), Trishna (Thirst), Aruchi (Anorexia), Praseka (Excessive salivation) and Kasa (Cough).

## (4) Complications : NIL.

## (5) Line of Treatment :

No treatment is needed because disease is self limited but for Daha, Raga, Kandu etc. the treatment of Kushtha & Paittika Visarpa should be applied.

## (6) Prevention :

Ritucharya, general rules of Svasthavritta, Rasayana and Panchakarma.

## (7) Research Done : NIL.

## REFERENCES

### Causative Factors :

कटवम्ललवणक्षारविरुद्धाध्यशनाशनैः ।

दुष्टनिष्पाव शाकाद्यैः प्रदुष्टपवनोदकैः ॥१॥

क्रूरग्रहक्षणाच्चापि देशे दोषाः समुद्रवाः ।

भावप्रकाश मध्य खण्ड ६०:१-२

Bitter, sour, salty and alkaline food; foods of anti-nature, ingestion before the digestion of previous meals, polluted beans and leafy vegetables and polluted air and water, notorious supernatural bodies may cause the disturbance of Doshas which will ultimately lead to formation of various types of Masurika.

### Purvaroop (Prodromata) :

तासां पूर्वं ज्वरः कण्डूर्गात्रभङ्गोडरतिर्भ्रमः ।

त्वचि शोथः सवैवर्ण्यो नेत्ररागस्तथैव च ॥३॥

भावप्रकाश मध्यखण्ड ६०:३

Before the onset of disease fever, itching bodyache, vertigo, oedema of the skin, discolouration of skin and redness in the eyes are seen.

### Rupa (Signs and Symptoms)

रोमकूपोन्नतिसमा रागिण्यः कफपित्तजाः ।

कासारोचकसंयुक्ता रोमान्त्यो ज्वरपूर्विकाः ॥२१॥

भाव प्रकाश मध्य खण्ड ६०:२२

Like elevation of hair roots, redness due to Kapha and Pitta, cough, anorexia appear in the disease Romantika, preceded by fever.

क्षुद्रप्रमाणाः पिडकाः शरीरे

सर्वाङ्गगाः सज्वरदाहतृष्णाः ।

कण्डूयुताः सारूचिसप्रसेका

रोमान्तिकाः पित्तकफात् प्रदिष्टाः ॥२२॥

चरक चिकित्सा १३:१२

Small papular lesions appear all over the body with fever, burning and thirst, itching manifested with anorexia, excessive salivation in Pitta Kaphajanya Romantika.

मसूरिकायाः प्रकारं रोमान्तिकामाह

माधव निदान ५४:१३ पर मधुकोश टीका



Romantika has been described by authors as a variety of Masurika.

### Chikitsa (Treatment) and Prognosis

श्लेष्मपित्तकृताश्चैव सुखसाध्या मसूरिकाः ॥

एता विनापि क्रियया प्रशाम्यन्ति शरीरिणाम् ॥२२॥

भावप्रकाश मध्यखण्ड ६०:२३

Kapha Paittika Masurika (Romantika) is a self limiting and curable disorder, it does not require any treatment.

वीसर्पशान्त्यै विहिता क्रिया या

तां तेषु कुष्ठे च हितां विदध्यात् ॥९३॥

मसूरिकायां कुष्ठेषु लेपनादिक्रिया हिता ।

पित्तश्लेष्मविसर्पोक्ता क्रिया चात्र प्रशस्यते ॥३२॥

भावप्रकाश मध्य खण्ड ६०:३४

Further treatment of various types of local applications described for the treatment of Kushtha may be used and also the treatment described for the Pitta Shleshma Visarpa can be used.

## TUBERCULOSIS

### (1) Name of the Disease : Tuberculosis Ayurvedic Synonymous :

राजयक्ष्मा क्षयः शोषो रोगराडिति च स्मृतः ॥१॥

अ.ह.नि. ५

Rajyakshma (king's disease), Kshaya (wasting), Shosha (consumption) and Rogarada (king of the diseases) are the synonymous of this disease.

पर्यायाणां निरुक्तिः

संशोषणाद्रसादीनां शोष इत्यभिधीयते ॥

क्रियाक्षयकरत्वाच्च क्षय इत्युच्यते पुनः ॥४॥

राजश्चन्द्रमसो यस्मादभूदेष किलामयः ॥

तस्मात् राजयक्ष्मेति केचिदाहुः पुनर्जनाः ॥५॥ सु.उ. ४१

The disease is named Shosha from the fact of its consuming or drying up the vital principles of the body such as Rasa, Rakta etc. It is called Kshaya (wasting), since a wasting process is found to accompany all the functional activities of the body during its course; Moon the king was the first to fall a victim to its attack, so it is also called Raja Yakshma (king's disease).

क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसंज्ञकः ।

यस्मात् स राजः प्रागासीद्राजयक्ष्मा ततो मतः ॥११॥

च.चि. ८/११

Wrath, consumption, fever and disease all mean the same thing and signify suffering. Since this disease first be fell moon, the king of stars, it is called the royal disease.

### (2) Causative Factors :

साहसं वेगसंरोधः शुक्रौजः स्नेहसङ्क्षयः ।

अन्नपानविधित्यागश्चत्वारस्तस्य हेतवः ॥४॥ अ.ह.नि. ५/४



Overstrain, suppression of natural urges, wasting or loss of semen, Oja, Sneha and to give up eating and drinking are its four causes.

क्षयाद्वेगप्रतीघातादाघाताद्विषमाशनात् ॥८॥

जायते कुपितैर्दोषैर्व्याप्तिदेहस्य देहिनः ॥ सु.उ. ४१/५

The process of any wasting disease in the system is due to repression of physical urges, excessive physical exercise and irregular diet. These are the causes which by aggravating the bodily Dosha and propelling them all over the body give rise to the disease.

इह खलु चत्वारि शोषस्यायतनानि भवन्ति ;

तद्यथा - साहसं संधारणं क्षयो विषमाशनमिति ३

च.नि. ६/३

There are four causes of consumption. They are overstrain, suppression of natural urges, wasting and promiscuous diet.

साहसजन्यशोष निदानानि

तत्र साहसं शोषस्यायतनमिति यदुक्तं तदनु व्याख्यास्यामः - यदा पुरुषो दुर्बलो हि सन् बलवता सह विगृह्णाति, अतिमहता वा धनुषा व्यायच्छति, जल्पति वाऽप्यतिमात्रम्, अतिमात्रं वा भारमुद्धहति, अप्सु वा प्लवते चातिदूरम्, उत्साद- नपदाघातने वाऽतिप्रगाढमासेवते, अतिप्रकृष्टं वाऽध्वानं द्रुतमभिपतति, अभिहन्यते वा, अन्यद्वा किंचिदेवंविधं विषममतिमात्रं वा व्यायामजातमारभते ।

च.नि. ६/१४

Overstrain is the cause of consumption. When a man who is weak, engages in a trial of strength with a strongman or exercises with a mighty bow or talks excessively or carries very heavy weights or swims very long distances in water or resorts excessively to hard massage or striking with feet or running over a very long course at full speed or gets injured or carries out any other form of exercise of a similar description either in a faulty or extravagant manner.

वेगसंधारण शोष निदानानि

यदा पुरुषो राजसमीपे भर्तुः समीपे वा गुरोर्वा पादमूले द्यूतसभमन्यं वा सतां समाजं स्त्रीमध्यं वा समनुप्रविश्य यानैर्वाऽप्युच्चावचैरभियान् भयात् प्रसाङ्गाध्वीमत्त्वाधृष्टणि- त्वाद्वा निरुणद्ध्यागतान् वातमूत्रपुरीषवेगान् तदा तस्य संधारणा द्वायुः प्रकोपमापद्यते । च.नि. ६/६

When a man, having entered the presence of a king or that of the master or while sitting at the feet of the society of gentle-folk or in the midst of women travelling in all sorts of carriages, high and low, on account of fear, pre occupation, modesty or repugnance, represses the urges for voiding flatus, urine or feces, then by such suppression the Vata becomes provoked.

धातुक्षय जन्य शोष निदानानि

क्षयः शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः - यदा पुरुषोऽतिमात्रं शोकचिन्तापरिगत हृदयो भवति, इष्योत्कण्ठाभयक्रोधादिभिर्वा समाविश्यते, कृशो वा सन् रूक्षान्नपानसेवी भवति, दुर्बलप्रकृतिरनाहारोऽल्पाहारो वा भवति। च.नि. ६/८

We shall elaborate the statement already made that wasting brings about consumption. When a man has his heart afflicted excessively with grief and anxiety or is taken possession of by envy, longing, fear or anger or being lean is given to dry eats and drinks or being of weak constitution abstains from food altogether or eats sparingly.

विषमाशनजन्य शोष निदानानि

विषमाशनं शोषस्यायतनमिति यदुक्तं, तदनुव्याख्यास्यामः - यदा पुरुषः पानाशनभक्ष्यलेह्योपयोगान् प्रकृतिकरणसंयोग/ राशिदेशकालोपयोग संस्थोपशयविषमानासेवते, तदा तस्य तेभ्यो वात पित्तश्लेष्माणो वैषम्यमापद्यन्ते च.नि. ६/१०

We shall now take up for detailed comment of what we said concerning promiscuous diet being one of the causes consumption. When a man, indulges in drinks and foods which are



ingested in various ways, swallowing, chewing, eating or licking and which are promiscuous as regards their nature, mode of preparation, combination, quantum, clime, season, rules of eating and homolagation then as a consequence of this, his Vata, Pitta and Kapha suffer derangement.

### (3) Major Signs and Symptoms With Stage : I. Premonitory Symptoms

तस्येमानि पूर्वरूपाणि भवन्ति ; तद्यथा-प्रतिश्यायः, क्षवथुरभीक्ष्णं, श्लेष्मप्रसेकः, मुखमाधुर्यम्, अनन्नाभिलाषः, अन्नकाले चायासः, दोषदर्शनमदोषेष्वल्पदोषेषु वा भावेषु पात्रोदकात्रसूपापूपोपदंशपरिवेशकेषु, भुक्तवतश्चास्य हल्लासः, तथोल्लेखनमप्याहारस्यान्तरान्तरा, मुखस्य पादयोश्च शोफः, पाण्योश्चा-वेक्षणपत्यर्थम्, अक्ष्णोः श्वेतावभासता चातिमात्रं, बाह्वोश्च प्रमाणजिज्ञासा, स्त्रीकामता, निर्घृणित्वं, बीभत्सदर्शनता चास्य काये, स्वप्ने चाभीक्ष्णं दर्शनमनुदकानामुदकस्थानानां शून्यानां च ग्रामनगर निगम-जनपदानां शुष्कदग्धभग्नानां च बनानां कृकलास-मयुरवानरशुकसर्पकाकोलूकादिभिः संस्पर्शनमधिरोहणं यानं वा श्वोष्ट्रखरवराहैः केशास्थि भस्म-तुषाङगरराशीनां चाधिरोहणमिति (शोषपूर्वरूपाणि भवन्ति) ॥१३॥ च.नि. ६/१३

These are its premonitory symptoms : coryza, frequent sneezing, increased mucus-discharge, sweet taste in the mouth, loss of appetite, weariness at meal times, constant fault finding even where there are no faults or negligible faults especially in the matter of dinner service, water, food, soup, cakes, savouries and the caterers, nausea immediately after meals; vomiting, fits during taking the meal, puffiness of the face and feet, anxious scrutiny or one's hand; extreme pallor of the eyes, over anxiety to know the proportion of one's arms, concupiscence general disgust for things, frightful appearance of the body, the repeated seeing in dreams, of empty reservoirs and deserted villages, town ships, cities and

country side or withered, burnt, denuded forests, or of one self coming in contact with chamelions, peacocks, monkeys, parrots, serpents, crows, owls etc. or ridding or being drawn by dogs, camels, donkeys and pigs and climbing, mounts of hair, bones, ashes, chaff and embers. Such are the premonitory symptoms of consumption.

श्वासाङ्गसादकफसंस्त्रवतालुशोष  
छर्द्यग्निसादमदपीनसपाण्डुनिद्राः ॥  
शोषे भविष्यति भवन्ति स चापि जन्तुः  
शुक्लेक्षणो भवति मांसपरो रिरंसुः ॥२९॥  
स्वप्नेषु काकशुकशल्लकिनीलकण्ठ-  
गृध्रास्तथैव कपयः कृकलासकाश्च ॥  
तं वाहयन्ति स नदीर्विजलाश्च पश्ये -  
च्छुष्कांस्तरून् पवनधूमदवार्दितांश्च ॥३०॥ सु.उ. ४१/१९

Laboured or difficult breathing, lassitude, secretion of mucus, dryness of the palate, vomiting, diminished appetite, vertigo or fainting, fits, nasal catarrh, cough, somnolence, whiteness of the eyes, desire for meat and inordinate sexual propensities are the symptoms which mark the advent of the dreadful disease Shosha. The patient dreams that he has been borne on the wings of a crow or a parrot or a vulture or a peacock or has been ridding a porcupine or a lizard or a monkey or sees in dreams river beds dried up and trees dried up or fanned by gales of wind or surrounded by flames or fumes of fire.

### II. Signs and Symptoms :

त्रिरूपं लक्षणानि  
त्रिभिर्वा पीडितं लिङ्गैर्ज्वरकासासृगामयैः ॥

सु.उ. ४१/१०

In three Rupa Yakshma patient suffers from the symptoms of fever, cough & haemoptysis.

षड्रूपलक्षणानि  
भक्तद्वेषो ज्वरः श्वासः कासः शोणितदर्शनम् ॥  
स्वरभेदश्च जायेत षड्रूपे राजयक्ष्मणि ॥११॥ सु.उ. ४१/७



Aversion of food, fever, asthma, cough, emission of the blood, loss of voice, these six symptoms are also found in cases in Rajayakshma.

एकादश लक्षणानि

स्वरभेदोऽनिलाञ्छूलं संलोचश्वांसपार्श्वयोः ॥

ज्वरो दाहोऽतिसारश्च पित्ताद्रक्तस्य चागमः ॥१२॥

शिरसः परिपूर्णत्वमभक्तच्छन्द एव च ॥

कासः कण्ठस्य चोद्धवंसो विज्ञेयः कफकोपतः ॥१३॥

सु.उ. ४, १८, ९

The symptoms which mark the action of the deranged bodily Vayu in the disease are loss of voice, aching pain, contraction of the sides and stoop at the shoulder; while those which are exhibited through the action of deranged Kapha in the disease are a sense of fullness in the head, aversion of food, cough and sense of plug in the throat.

अत ऊर्ध्वमेकादशरूपाणि तस्य भवन्ति ; तद्यथा - शिरसः परिपूर्णत्वं, कासः, श्वासः, स्वरभेदः, श्लेष्मणश्छर्दनं, शोणितष्ठीवनं, पार्श्वसंरोजनम्, अंसावमर्दः, ज्वरः, अतीसारः, अरोचकश्चेति ॥१४॥ च.नि. ६/१४

Thereafter, appear the eleven pathognomic symptoms of the disease. They are fulness of the head, cough, dyspnea loss of voice, vomiting of mucus, expectoration of blood, pain in the sides, pains in the shoulders, fever, diarrhea and anorexia.

साहसजन्य शोष लक्षणानि (ससंप्रापति)

तस्यातिमात्रेण कर्मणोरः क्षण्यते । तस्योरः क्षतमुपप्लवते वायुः । स तत्रावस्थितः श्लेष्माणमुरः स्थमुपसंगृह्य पित्तं च दूषयन् विहरत्यूर्ध्वमधस्तिर्यक् च । तस्य योऽंशः शरीरसन्धीनाविशति तेनास्य जृम्भाऽङ्गमर्दो ज्वरश्चोपजायते, यस्त्वामाशयमभ्युपैति तेन रोगा भवन्ति उरस्या अरोचकश्च, यः कण्ठमभिप्रपद्यते कण्ठस्तेनोद्धवंस्यते स्वरश्चावसीदति, यः प्राणवहानि स्त्रोतांस्यन्वेति तेन श्वासः प्रतिश्यायश्च जायते, यः शिरस्यवतिष्ठते शिरस्तेनोपहन्यते ; ततः क्षणनाच्चैवोरसो

विषमगतित्वाच्च वायोः कण्ठस्य चोद्धवंसनात् कासः सततमस्य संजायते, स कासप्रसङ्गदुरसि क्षते शोणितं ष्ठीवति, शोणितागमनाच्चास्य दौर्बल्यमुपजायते । च.नि. ६/४

Then by the inordinate character of such activity his chest gets injured. The Vata spreads all over the injured area of the chest. Getting localized there, it gathers the Kapha which is in that region and vitiates the Pitta and then over runs the whole system upward, downward and side ways. That part of the morbid Vata which spreads in the body joints produces in the patient yawning, body aches and fever; that part which has penetrated the upper part of the digestive tract produces cardiac disorders and anorexia; that part which has reached the throat-afflicts it and causes weakness of voice; that part which has spread to the channels that conduct the life-breaths (respiratory passage) causes dyspnea and coryza and that part which has become localized in the head, afflicts the head. Thereafter in consequence of the injuries to the chest, the abnormal movement of Vata and lesions in the throat, the patient is afflicted with continuous cough. As a result of constant coughing the lungs being injured, the patient expectorates blood and thus the loss of blood causes increasing debility.

स शिरःस्थः शिरःशूलं करोति गलमाश्रितः ।

कण्ठोद्धवंसं च कासं च स्वरभेदमरोचकम् ॥१६॥

पार्श्वशूलं च पार्श्वस्थो वर्चोभेदं गुदे स्थितः ।

जृम्भां ज्वरं च सन्धिस्थ उरःस्थश्चोरसो रूजम् ॥१७॥

क्षणनादुरसः कासात् कफं ष्ठीवेत् सशोणितम् ।

जर्जरणोरसा कृच्छ्रमुरः शूलातिपीडितः ॥१८॥

इति साहसिको यक्ष्मा रूपैरेतैः प्रपद्यते ।

एकादशभिरात्मजो भजेतस्मान्नै साहसम् ॥१९॥

च.चि. ८/१६, १९

If that Vata gets localised in the head, it causes headache, if it lodges in the throat it impels the function of the throat and produces



cough, change of voice and anorexia; if it is localised in the side of the chest, it causes pain in sides; it causes loosening of stools if it is localised in the rectum; if it is localised in the joints it causes yawning and fever and if it is localised in the chest it causes pectoral pain. Owing to erosion in the chest, the person expectorates with the great trouble sputum mixed with blood from the wornout chest and suffers severe pain in the chest. Thus a man indulges in over-strain, is afflicted with consumption characterised by these eleven symptoms. Therefore the wiseman should never resort to such inconsiderate actions.

वेगसंधारणजन्यशोषलक्षणानि

स प्रकुपितः पित्तश्लेष्माणौ समुदीयोर्ध्वमधस्तिर्यक् च विहरति ; ततश्चांशविशेषेण पूर्ववच्छरीरावयवविशेषं प्रविश्य शूलमुपजनयति, भिनत्ति पुरीषमुच्छोपयति वा, पार्श्वे चातिरूजति, अंसावमृद्गनाति, कण्ठमुरश्चावधमति, शिरश्चोपहन्ति, कासं श्वासं ज्वरं स्वरभेदं प्रतिश्यायं चोपजनयति ।

च.चि. ६/६

Then having become thus irritated, it breaks loose; wandering up, down and side ways, driving forward Pitta and Kapha in its course. Thereafter having distributed itself in the manner described previously in the entire system, gives rise to acute pain, either loosens the faecal matter or dries it up afflicts the sides exceedingly, griddle down the shoulders, causes increased respiratory movement in the throat and chest, afflicts the head and induces cough, dyspnea, fever, hoarseness and coryza.

प्रतिश्यायं च कासं च स्वरभेदमरोचकम् ।

पार्श्वशूलं शिरः शूलं ज्वरमंसावमर्दनम् ॥२२॥

अङ्गमर्दं मुहुरच्छर्दिं वर्चोभेदं त्रिलक्षणम् ।

रूपाण्येकादशैतानि यस्मा यैरुच्यते महान् ॥२३॥

च.चि. ८/२२, २३

Coryza, cough, change of voice, anorexia pleurodynia, headache, fever, shoulder-ache,

frequent vomiting and loose stools with the signs of trihumoral discordance - these are the eleven signs and symptoms of consumption.

धातुक्षयजन्यशोष लक्षणानि

तस्य हृदयस्थायी रसः क्षयमुपैति ; स तस्यीपक्षयाच्छोषं प्राप्नोति, अप्रतीकाराच्चानुवध्यते यक्ष्मणा यथोपदेक्ष्यमाणरूपेण (१) ।

च.नि. ६/८

Then under such circumstances the vital essence abiding in the heart becomes diminished and from its diminution the patient begins to waste away and if proper counter measures are not taken, he develops consumption, whose characteristics will here after be described.

ततः स्नेहक्षयाद्वायुर्वृद्धो दोषावुदीरयन् ।

प्रतिश्यायं ज्वरं कासमङ्गमर्दं शिरोरूजम् ॥२५॥

श्वासं विद्भेदमरुचिं पार्श्वशूलं स्वरक्षयम् ।

करोति चांससंतापमेकादशगदानिमान् ॥२६॥

च.चि. ८/२५, २६

Consequent upon the loss of the unctuous element of the body, the Vata increases and provokes the other two humors and causes these eleven symptoms viz. coryza, fever, cough, bodyache, headache, dyspnoea, loose stools, anorexia, pleurodynia, loss of voice and heat in the shoulder region.

विषमाशनजन्यशोष लक्षणानि

ते विषमाः शरीरं मनुसृत्य यदा स्त्रोतसामयनमुखानि प्रतिवार्यावतिष्ठन्ते तदा जन्तुर्यद्यदाहारजातमाहरति तत्तदस्य मूत्रपुरीषमेवोपजायते भूयिष्ठं नान्यस्तथा शरीरधातुः, स पुरीषोपष्टम्भाद्वर्तयति, तस्माच्छुष्यतो विशेषेण पुरीषमनुरक्ष्यं तथाऽन्येषामति कृशदुर्बलानां ; तस्यानाप्यायमानस्य विषमाशनोपचिता दोषाः पृथक् पृथगुपद्रवैर्युज्जन्तो भूयः शरीरमुपशोषयन्ति ।

च.नि. ६/१०

Being deranged, they spread through the body and take up their positions obstructing the orifices of the body-channels. Under such



conditions whatever morsel of food a man takes, is for the most part turned into urine and feces and no other body element is formed in any measure. The victim of such a disorder lives on, however sustained by the fecal matter. Accordingly the fecal matter in the body of a man who is wasting away as also of men who are extremely thin and weak is to be carefully maintained. In such a man deprived of proper nourishment, the morbid humours drawing strength from malnutrition and each giving rise to its own peculiar maladies, further emaciate the body.

प्रतिश्यायं प्रसेकं च कासं छर्दिमरोचकम् ।  
ज्वरमंसाभितापं च छर्दनं रुधिरस्य च ॥३०॥  
पार्श्वशूलं शिरः शूलं स्वरभेदमथापि च ।  
कफपित्तानिलकृतं लिङ्गं विद्याद्यथाक्रमम् ॥३१॥  
च.चि. ८/३०३१

Coryza, ptyalism, cough, vomiting and anorexia; fever, shoulder-ache and vomiting of blood; pleurodynia, headache and change of voice are the symptoms caused by Kapha, Pitta and Vata respectively.

अंसपार्श्वभितापश्च सन्तापः करपादयो ।  
ज्वरः सर्वाङ्गश्चेति लक्षणं राजयक्ष्मणः ॥५॥  
(च.चि. ८) भा.नि.

Pain in sides & shoulders, burning in hand & legs & fever in the whole body are the symptoms of Rajayakshma.

#### 4. Complications with Prognosis

महाशनं क्षीयमाणमतिसारनिपीडितम् ।  
शूनमुष्कोदरं चैव यक्ष्मणं परिवर्जयेत् ॥११॥  
भा.नि.

A gradual wasting of the body inspite of sufficient food, presence of Atisar (diarrhoea) and swelling of the abdomen and scrotum are the symptoms of bad prognosis.

तत्रापरिक्षीणबलमांसशोणितो बलवानजतारिष्टः सर्वैरपि शोपलिङ्गैरूपद्रुतः साध्यो ज्ञेयः । बलवानुपचितो हि सहत्वाद्याध्यौषधबलस्य कामं सुबहुलिङ्गेऽप्यल्पलिङ्ग एव मन्तव्यः ॥१५॥

दुर्बलं त्वतिक्षीणबलमांसशोणितमल्प लिङ्गमजाता/ रिष्टमपि बहुलिङ्गं जातारिष्टं च विद्यात्, असहत्वाद्याध्यौषधबलस्य ; तं परिवर्जयेत्, क्षणेनैव हि प्रादुर्भवन्त्यरिष्टानि, अनिमित्तश्चारिष्टप्रादुर्भाव इति ॥१६॥  
च.नि. ६/१५/१६

Now a patient who has not suffered a general loss of strength, flesh and blood, who is strong and in whom the fatal symptoms have not appeared even if he presents all the rest of the symptoms of consumptions to be considered curable. A strong man well nourished and able to tolerate the strength both of disease and medicine is to be regarded as a mild case although affected with all kinds of symptoms.

क्षयरोगस्य उपद्रवः

शुक्लाक्षमन्नद्वेष्टारमूर्ध्वश्वासनिपीडितम् ।  
कृच्छ्रेण बहु मेहन्तं यक्ष्मा हन्तीह मानवम् ॥१२॥

सु.सू. ३३/१४

An attack of phthisis (Yakshma) leads its victim to death in whom glossiness of the eyes, aversion to food, expiratory dyspnoea, and painful and excessive micturition (diarrhoea according to others) manifest themselves.

#### 5 Line of treatment

स्थिरादिवर्गसिद्धेन घृतेनाजाविकेन च ॥३२॥  
स्निग्धस्य मृदु कर्तव्यमूर्ध्वं चाधश्च शोधनम् ॥  
आस्थापनं तथा कार्यं शिरसश्च विरेचनम् ॥३३॥  
यवगोधूमशालींश्च रसैर्भुञ्जीत शोधितः ॥  
द्वेऽग्नौ बृंहयेच्चापि निवृत्तोपद्रवं नरम् ॥३४॥  
व्यवायशोषिणं प्रायो भजन्ते वातजा गदाः ॥  
बृंहणीयो विधिस्तस्मै हितः स्निग्धोऽनिलापहः ॥३५॥

सु.उ. ४१/२२, २४



The patient should be made first to use the medicated clarified butter prepared from the milk of cow or goat and duly cooked with the drugs of the Sthiradi group and then mild emetics and purgatives. Asthapan Basti should follow the errhines. The diets should then be given with meat essence. Constructive tonics or tissue-builders should be given to a patient with a good digestion and relieved of all distressing symptoms or concomitants. Complications peculiar to the action of the deranged bodily Vayu generally mark a case due to sexual excess wherein constructive tonics and remedial agents of Vayu would be found to be extremely efficacious.

सर्वस्त्रिदोषजो यक्ष्मा दोषाणां तु बलाबलम् ।

परीक्ष्यावस्थिकं वैद्यः शोषिणं समुपाचरेत् ॥६३॥

च.चि. ८/६३

All types of consumption are born of humoral tridiscordance and hence the physician should treat the patient after examining the degree of intensity of the morbid humors and the strength of the patient.

पीनसे स्वेदमभ्यङ्गं धूममालेपनानि च ।

परिषेकावगाहांश्च यावकं वाटयमेव च ॥६५॥

लवणाम्लकटूष्णांश्च रसान् स्नेहोपबृंहितान् ।

लावतित्तिरिदक्षाणां वर्तकानां च कल्पयेत् ॥६६॥

च.चि. ८/६५, ६६

In coryza, sudation, inunction, smoke application, affusion, bath, cooked barley and barley gruel, meat juices of quail, partridge, cock and vartaka quail prepared with salt, acid, pungent, hot and unctuous articles should be given.

दोषाधिकानां वमनं शस्यते सविरेचनम् ।

स्नेहस्वेदोपपन्नानां सस्नेहं यत्र कर्शनम् ॥८७॥

च.चि. ८/८७

Mild vomiting and purgation which do not cause emaciation, mixed with sufficient

unctuous articles, are recommended for those in whom there is excessive morbidity, after preliminary preparation of the patients with oleation and sudation procedures.

राजयक्ष्मणि सिद्धयोगाः

योगान् संशुद्धकोष्ठानां कासे श्वासे स्वरक्षये ।

शिरःपार्श्वसशूलेषु सिद्धानेतान्प्रयोजयेत् ॥८९॥

च.चि. ८/८९

When the alimentary system is well purified, the following tested recipes should be used for the cure of cough, dyspnoea, loss of voice and pain in the head, side of the chest and shoulder region.

बलाविदारिगन्धाद्यैर्विदार्या मधुकेन वा ।

सिद्धं सलवणं सर्पिर्नस्यं स्यात्स्वर्यमुत्तमम् ॥९०॥

च.चि. ८/९०

The ghee prepared with heart leaved sida and the ticktrefoil group of drugs or with white yam or with liquorice and salted makes good nasal medication for the improvement of voice.

शिरःपार्श्वसशूलघ्नं कासश्वासनिबर्हणम् ।

प्रयुज्यमानं बहुशो घृतं चौत्तरभक्तिकम् ॥९२॥

च.चि. ८/९२

The frequent use of ghee as a post-prandial potion cures the pain in the head, side of the chest and in the shoulder region as also cough and dyspnea.

लेहान् कासापहान् स्वर्याञ् श्वासहिक्कानिबर्हणान् ।

शिरःपार्श्वसशूलघ्नान् स्नेहांश्चातः परं शृणु ॥९५॥

च.चि. ८/९५

Listen hereafter to a description of the Leha and unctuous preparation that are curative of cough, cacophonia, dyspnea, hiccup and pain in the head sides of the chest and the shoulder region.



राजयक्ष्मणि शमनीयो विधिः

ज्वराणां शमनीयो यः पूर्वमुक्तः क्रियाविधिः ।

यक्ष्मिणां ज्वरदाहेषु ससर्पिष्कः प्रशस्यते ॥११७॥

च.चि. ८/११७

The sedative line of treatment in fever which has been described previously is recommended with the addition of ghee in the fever and burning of the consumptive patients.

राजयक्ष्मणि दीपन चिकित्सा

कफप्रसेके बलवान् श्लैष्मिकश्छर्दयेन्नरः ।

पयसा फलयुक्तेन माधुकेन रसेन वा ॥११८॥

सर्पिष्मत्या यवाग्वा वा वमनीयोपसिद्धया ।

वान्तोऽन्नकाले लघ्वन्नमाददीत सदीपनम् ॥११९॥

च.चि. ८/११८, ११९

If there is expectoration and the patient is strong and Kapha habitus he should be subjected to vomiting by a draught of milk mixed with emetic nut or with liquorice decoction mixed with emetic nut or gruel prepared with emetic drugs and mixed with ghee. And after the person has vomited well, he should be given at the meal time light diet along with digestive stimulants.

मांसमेवाशनतः शोषो माध्वीकं पिवतोऽपि च ।

नियतानल्पचित्तस्य चिरं काये न तिष्ठति ॥१६३॥

च.चि. ८/१६३

Consumption does not persist long in one that is disciplined and strong-minded and takes exclusively a meat-diet and drinks honey wine.

राजयक्ष्मणि अवगाहनम्

स्नेहक्षीराम्बुकोष्ठेषु स्वभ्यक्तमवगाहयेत् ॥१७३॥

स्त्रोतोविबन्धमोक्षार्थं बलपुष्ट्यर्थमेव च । च.चि. ८/१७३

The patient after being well inuncted should be given a tub bath with unctuous liquid, milk and water in order to relieve the constriction of the channels and to increase strength and plumpness.

उत्तीर्णं मिश्रकैः स्नेहैः पुनराक्तैः सुखैः करैः ॥१७४॥

मुदनीयात् सुखमासीनं सुखं चोत्सादयेन्नरम् ।

च.चि. ८/१७४

On emerging from tub bath, the patient should be made to sit at his ease and once again treated to a pleasant oil massage with a light hand and then to a pleasant dry massage.

यच्चोपदेक्ष्यते पथ्यं क्षतक्षीणचिकित्सिते ।

यक्ष्माणस्तत् प्रयोक्तव्यं बलमांसाभिवृद्धये ॥१८३॥

च.चि. ८/१८३

The consumptives in order to improve their strength and flesh must make use of those articles that are prescribed as wholesome in the treatment of pectoral lesions and cachexia.

राजयक्ष्मिणी वैदिकी दृष्टिः

यया प्रयुक्तया चेष्टया राजयक्ष्मा पुरा जितः ।

तां वेदविहितामिष्टिमारोग्यार्थी प्रयोजयेत् ॥१८९॥

च.चि. ८/१८९

The patient desirous of regaining his health should perform the same religious rites enjoined by the Vedas as those by the performance of which this king of diseases was sub-dued in the first instance.

राजयक्ष्मणि विशिष्टा चिकित्सा

अभ्यङ्गेत्सादनैश्चैव वासोभिरहतैः प्रियैः ।

यथर्तुविहितैः स्नानैरवगाहैर्विमार्जनैः ॥१८४॥

बस्तिभिः क्षीरसर्पिर्भिर्मांसरसौदनैः ।

इष्टैर्मद्यैर्मनोज्ञानां गन्धानामुपसेवनैः ॥१८५॥

सुहृदां रमणीयानां प्रमदानां च दर्शनैः ।

गीतवादित्रशब्दैश्च प्रियश्रुतिभिरेव च ॥१८६॥

हर्षणाश्वासनैर्नित्यं गुरुणां समुपासनैः ।

ब्रह्मचर्येण दानेन तपसा देवतार्चनैः ॥१८७॥

सत्येनाचारयोगेन मङ्गल्यैरप्यहिंसया ।

वैद्यविप्रार्चनाञ्चैव रोगराजो निवर्तते ॥१८८॥

च.चि. ८/१८५ से १८८



It is by recourse to inunction, massage, pleasant and untorn garments, affusions, baths, immersion baths, internal and external cleansing, which are suitable to the prevailing season, enemata, milk, ghee, meat, cooked rice mixed with meat juices, pleasant wines, delightful perfumes, sight of friends, beautiful things and young women, the pleasant sound of songs and musical instruments, cheering and comforting words. Constant service to preceptors and elders, practice of Brahmacharya, charity, austerity, worship of the gods, truth, right and respect to the physicians and Brahmins that one gets free from consumption, the king of disease.

बलिनो बहुदोषस्य स्निग्धस्विन्नस्य शोधनम् ।

ऊर्ध्वाधो यक्ष्मिणः कुर्यात्सस्नेहं यत्र कर्शनम् ॥१॥

अ.हृ.चि. ५/१

Patient who is strong and his Dosha are increased more should be given oleation therapy and sudation. Then emesis and purgation therapy should be given which should not be non-nourishing.

शुद्धकोष्ठस्य युञ्जीत विधिं बृंहणदीपनम् ॥४॥

अ.हृ.चि. ५/४

After purification of body, nourishing and digestive methods are advised.

हृद्यानि चात्रपानानि वातघ्नानि लघूनि च ।

शालिषष्टिकगोधूमयवमुद्ग समोषितम् ॥५॥

आजं क्षीरं घृतं मांसं क्रव्यान्मांसं च शोषजित् ।

अ.हृ.चि. ५/५

Heart tonic, carminative and light diet and drinks, rice, wheat, barley and green gram collected one year back, milk, ghee and meat of goat and Krayada meat cure Rajyakshma.

#### SPECIFIC TREATMENT :

##### 1. Oleation Therapy :

Ashvagandhadi Ghrita

35 ml to 245 ml for 7 days.

##### 2. Sudation Therapy :

Ashvagandhadi Kvatha

##### 3. Vamana (Emesis Therapy) :

As described in classics.

##### 4. Virechana (Purgation Therapy) :

Draksha-Aragvadha-Haritaki Phanta

##### 5. Dietary regimen :

Pippali Siddha Ksheer, green gram soup, thin gruel, thick gruel & Odana.

##### 6. Asthapana Vasti :

With Ashvagandhadi Kvatha in the morning.

##### 7. Anuvasana Vasti :

With Ashvagandha Tail, in the evening.

##### 8. Nasya :

With Ashvagandha Tail

##### Shaman Yoga :

1. Ashvagandha Ghrit - 25 ml x 2 after meals.

2. Raja mruganka Rasa - 4 Ratti alongwith Pippali 10 Ratti, & Maricha 10 Ratti.

3. Ashvagandha Taila - Abhyanga - once in the morning.

After completion of Panchkarma Treatment Shamana Treatment is given up to 3 months.

#### DETAILS OF RESEARCH SCHEME WORKING ON THE PROBLEM OF RAJYAKSHMA (T.B.)

At present one Research scheme on Rajayakshma (T.B.) is working at Nadiad with the help of I.C.M.R. Grant on "Evaluation of Ayurvedic treatment for Rajyakshma (T.B.)" For this Research study, patients of various categories of Rajayakshma (T.B.) will be available. Under this scheme total 120 cases of Rajayakshma (T.B.) will be studied. Diagnosis will be established by Ayurvedic & Modern methods supported by adequate laboratory investigations; selected patients will be given following treatment.

(1) Yakshmahara Mishrana (2) Jivaniya Ganadi Kvatha (3) Amritprash Ghrit and Honey.

Nutritious diet will be given to the patient. Regular check up will be done; result obtained will be studied and classified for the evaluations of research conclusions including statistical derivations.



# ACUTE RESPIRATORY TRACT INFECTIONS, COMMON COLD & PHARYNGITIS

## 1. Name of the Disease :

Common cold, Rhinitis

Ayurvedic Paryaya : Pratishyaya

## 2. Causative Factors :

Sandharana (Suppression of natural urges)  
Ajirna (Indigestion)  
Raja (Dust)  
Atibhashya (Excessive speech)  
Ati krodha (Excessive anger)  
Rituvashmya (Seasonal Variation)  
Sirobhitapa (Headache)  
Prajagarana (Insomnia, Vigils)  
Atisvapna (Excessive sleep in day time)  
Shita Ambu Sevana (Drinking cold water)  
Avashya (Dew)  
Atimaithuna (Excessive coitus)  
Ati Rodana (Excessive weeping)  
Ati Dhuma Sevana (To inhale excessive smoke or excessive smoking)  
Atipana (Excessive alcohol intake)  
Anabhyastapana (Drinking unaccustomed water)  
Guru, Madhura, Shita, Ruksha, Abhyavaharana (Excessive, heavy, sweet, cold and dry food ingestion)  
Satata Dvididha Stanyapana (Continuous or varied breast feeding)  
Gurutva Ajirnata Snanata (Bath though having indigestion and heaviness of body)  
Shita Avagaha (Kapha dominated child if drinks or takes tub bath in cold water)  
Bhukte Atipibet (Drinks excess water after meals)  
Vishamashayino (Wrong habits of sleeping)  
Pitva-Pitva Svapanta (Sleeping immediately after breast feeding)

## 3. Major Signs And Symptoms with Stages

### (a) Purvarupa (Prodromal symptoms)

Kshavathu (Sneezing)  
Shirogurutvam (Heaviness in head)  
Stambha (Stiffness)

Angamarda (Aching of the body)  
Parihrastaromata (Horripilation)

### (b) Symptoms

#### Vatika

Nasa Arti-toda (Distress and piercing pain in nose)

Kshavathu (Sneezing)  
Jalabha srava (Nasal watery discharge)  
Svarabheda (Hoarseness of voice)  
Shirahshula (Headache)

Mukhavirasata (Tastelessness)

Nasavarodha (Nasal obstruction)

Dantashula (Dental pain)

Mukhashosha (Dryness of mouth)

Shankha toda (Pain in temporal region)

Chirat paka (Slow progressing)

Achchha Shita kaphasruti (White, cold discharge)

#### Paitika

Nasagrapaka (Inflammation of tip of the nose)

Jvara (Fever)

Pandu (Pallor)

Mukhashosha (Dryness of the mouth)

Bhrama (Vertigo)

Daha (Burning)

Pipasa (Thirst)

Talushosha (Dryness of palate)

Mukha, Nasa, Netrapaka (Suppuratin of mouth, nose, eyes)

Ushna-pita sravana (Hot and yellow discharge)

Ghrana pidika (Papules in nose)

Ushnabhipidita (Distressed by heat)

Tamra-pita-kapha-sruti (Reddish-yellow discharge from the nose)



## **Kaphaja**

Kasa (Cough)  
Aruchi (Anorexia)  
Ghanapraseka (Thick discharge)  
Nasa Kandu (Itching in nose)  
Panduvana srava (Watery discharge)  
Shuklaksha (Pale eyes)  
Shuklavabhasa (Pallor of the body)  
Shiro gaurava (Heaviness in head)  
Shvasha (Breathlessness)  
Vamana (Vomiting)  
Mukha Madhurya (Sweet taste in mouth)  
Hrillasa (Nausea)  
Manyagraha (Neck rigidity)  
Ajirna (Indigestion)  
Kantha, Talu, Otha Shrirasam kandu (Itching in throat, palate, lips and head)  
Snigdha-shukla-kaphasruti (Oily and white mucoid discharge from nose)  
Gatragaurava (Heaviness in body)

## **Sannipatika**

Tivra vedana (Severe pain)  
Punaha punaha Pratisyaya (Repeated attacks of rhinitis)  
Sampakvo va Apakvova (With or without suppuration)  
Daugandhya (Bad smell from nose)  
Krimi (Maggots)  
Akasmata-Vi-nivartate (Subsides without any apparent measures)

## **Raktaja**

Nasa krimi (Maggots in the nose)  
Tamra Akshi (Redness of the eyes)  
Uroghata (Pain in chest)  
Mukha Daugandhya (Bad smell of mouth)  
Shvasha-putita (Bad breath)  
Gandha-ajana (Loss of smell)  
Kandu srot-akshi Nasa (Itching in ear, eye and nose)

## **COMPLICATIONS :**

Kshavathu (Sneezing)  
Nasa-shosha (Dryness in the nose)  
Nasa-pratinaha (Nasal inflammation)  
Nasa-Parisrava (Nasal exudation)

## **Apinasa (Sinusitis)**

Nasapaka (Inflammation of the nose)  
Nasashotha (Nasal swelling)  
Nasarbuda (Tumour in the nose)  
Khalitya (Baldness)  
Nasa puya (Pus in nose)  
Nasa Rakta (Epistaxis)  
Arunshi (Furunculosis in the nose)  
Shirsha-sravan-Akhshi-roga (Disorders of head, ear and eyes)  
Arjuna loma (Whiteness of skin hair)  
Trisna (Thirst)  
Shvasha (Breathlessness)  
Kasa (Cough)  
Jvara (Fever)  
Raktapitta (Haemorrhage)  
Swarabheda (Hoarseness of voice)  
Shosha (Atrophy)  
Punah punah nasavarodha (Repeated nasal obstruction)  
Nisvasha Durgandhata (Bad breath)  
Gandha-jnana-Abhava (Loss of smell)  
Nasakrimi (Maggots in the nose)  
Badhira (Deafness)  
Andhyata (Blindness)  
Nayanashotha (Swelling of eyes)  
Agnimandya (Loss of digestive power)  
Kshaya (Consumption).

## **Line of Treatment**

- To stay in a place which is away from direct cold breeze
- Cover the head with thick & warm cloths
- Errhines (Nasya)
- Medicated smoke inhalation (Dhumrapana)
- Use of Yava (barley) and Haritaki (Terminelia chebula)
- Oleation (Snehana)
- Emetics (Vamana)
- Gargling (Gandusha)
- Light diet with salts, Fats.
- Large quantity of liquids should not be given.

## **PREVENTIVE MEASURES :**

General rules of Svasthavritta, Panchakarma and Rasayana. Avoiding the causative factors.



## RESEARCH WORK DONE :

20 patients having repeated attacks of Pratishyaya (allergic rhinitis) were given Ashvagandha (Withania somnifera) for one month and it was noted that the further attacks of this disease are prevented.

## REFERENCE

### Causative Factors :

संधारणाजीर्णरजोतिभाष्य क्रोधतुर्वैषम्यशिरोभितापैः ।

प्रजागरातिस्वपनाम्बुशीतै रवश्यया मैथुनबाष्पधूमैः ॥१०४॥

संस्त्यानदोषे शिरसि प्रवृद्धो वायुः प्रतिश्यायमुदीरयेत्तु ।

च.चि. २६/१०३-१०४

Vayu aggravated in head with massive morbidity due to suppression of natural urges, indigestion, exposure to dust, excessive speech, anger, seasonal irregularity, discomfort in head, vigils, excessive sleep, intake of water, coitus, and exposure to dews, vapours and smoke are the exciting cause of Pratishyaya.

नारीप्रसङ्गः शिरसोऽभितापो धूमो रजः शीतमतिप्रतापः ॥

संधारणं मूत्रपुरीषयोश्च सद्यः प्रतिश्यायनिदानमुक्तम् ॥३॥

सु.उ. २४/३

Excessive coitus, head exposure, to excessive smoke, dust, cold and excessive heat, suppression of urges of defaecation and micturition are the etiological factors of acute rhinitis.

अवश्यायानिलरजोभाष्यातिस्वप्नजागरैः ।

नीचात्युच्चोपधानेन पीतेनान्येन वारिणा ॥१॥

अत्यम्बुपानरमणच्छर्दिबाष्पग्रहादिभिः ।

क्रुद्धा वातोत्त्वणा दोषा नासायां स्त्यानतां गताः २

जनयन्ति प्रतिश्यायं वर्धमानं क्षयप्रदम् ।

अ.ह.उ. १९/१.२, ३-१९

To come in contact with dew, breeze and dust, excess speech, awakening, using too high or too low pillow, drinking excess or unacustomed water, playing in water,

suppressing the urges of vomit or weeping, cause vitiation of Doshas with dominance of Vata. They consolidate and accumulate in nose and cause rhinitis. Further increase in this disease may lead to Kshaya.

गुरुमधुरशीतरूक्षाभ्यवहारात् सततं द्विविधं वा स्तन्यं पीत्वा पीत्वा स्वपतो नित्यं गुरुत्वाजीर्णयोश्च स्नानात् सश्लेष्मणश्च शीतोदकपानादवगाहनाच्च भुक्ते चातिपिबतो वेगविधारणाच्च सततं संरुद्धवेगस्याभ्यवहाराच्च नित्यं चानुपहितशायिनो/ उतिपार्श्वशयनशायिनोऽपावृतमुखशायिनोऽन्यैश्च निदानैर्मन्दाग्ने/ विषमाशिनो वातः प्रकुपित ऊर्ध्वकफाशयं प्रदूष्य स्रोतांसि प्रतिश्याययति ।

च.चि. १२/३

An infant with low digesting power and irregular food habit when gets indulged in heavy, excessive sweet, cold, dry ingestion, takes continuous feed from both breasts, excess sleep, bathes though having indigestion, and heaviness of body or Kapha dominated child if drinks or takes tub bath in cold water, drinks excess water after meals, suppresses natural urges and ingests food inspite of indigestion or has wrong habit of sleeping or sleeping without covering body or continuous sleeping in one posture or to sleep in prone position then his vitiated Vata getting accumulated in upper part of stomach and chest (Urdhva Kaphasaya) and vitiating the channels (srotansi) leads to Pratishyaya.

**Purvarupa (Prodromal Symptoms) of Pratishyaya :**

शिरोगुरुत्वं क्षवथोः प्रवर्तनं तथाऽङ्गमर्दः परिहृष्टरोमता ॥

उपद्रवाश्चाप्यपरे पृथग्विधा नृणां

प्रतिश्यायपुरःसराः स्मृताः ॥५॥

सु.उ. २४/१५

Heaviness in head, sneezing, aching of the body, horripilation etc. are the Purvarupa of Pratishyaya.

**Symptoms of Pratishyaya :**

**Vatika Pratishyaya :**

घ्राणार्तितोदौ क्षवथुर्जलाभः

स्त्रावोऽनिलात् सस्वरमूर्धरोगः ॥१०५॥ च.चि. २६/१०५



In Vatika Pratishyaya there is distress and piercing pain in nostrils, watery discharge, hoarseness of voice and headache.

आनद्धाऽपिहिता नासा तनुस्त्रावप्रसेकिनी । गलताल्वोष्ठ/  
शोषश्च निस्तोदः शङ्खयोस्तथा । क्षवप्रवृत्तिरत्यर्थं  
वज्जवैरस्यमेव च । भवेत्स्वरोपघातश्च प्रतिश्यायेऽनिलात्मके  
॥१६॥ भा.प्र.म.चि. ८/६५

In Vatika Pratishyaya, there is nasal obstruction, watery discharge, dryness of throat, palate and lips, pricking type of pain in temporal region, aphonia and unpleasant taste.

तत्र वातात्प्रतिश्याये मुखशोषो भृशं क्षवः ॥३॥  
घ्राणोपरोधनिस्तोददन्तशङ्खशिरोव्यथाः ।  
कीटिका इव सर्पन्तीर्मन्यते परितो भ्रुवौ ॥४॥  
स्वरसादश्चिरात्पाकः शिशिराच्छकफस्त्रुतिः ।

अ.ह.उ. १९/१९

Due to vitiation of Vata there is dryness of mouth, sneezing, obstruction in nose, dental pain and headache particularly in temporal region, pain around the eyebrows; the suppuration is slow, and cold and white discharge from nose.

तद्यथा-यो रौति न रमते जागर्त्यभीक्ष्णं क्षौति नासिका  
चोत्तानस्यापि तनुश्लेष्म ...

(इति ताडपत्रपुस्तके १३२ तमं पत्रम् ।)

... भवति स्निग्धोष्णलवणाम्लोपशयि चेत्तं प्रतिश्याय वातिकं  
विद्यात् । का.सं.वि. १२/६

The child suffering from Pratishyaya does not sleep, continuously cries, does not play, sneezes a lot and discharges mucus from nose even in supine position.

#### **Paittika Pratishyaya :**

नासाग्रपाकज्वरवक्रशोष तृष्णोष्णपीतस्त्रवणानि पित्तात् ।

च.चि. २६/१०५

Due to Pitta, there is inflammation of the tip of nose, fever, dryness of mouth, thirst, and hot

and yellow discharge.

उष्णः सपीतकः स्त्रावो घ्राणात्स्त्रवति पैतिके ।

कृशोऽतिपाण्डुः सन्तप्तो भवेदुष्णाभिपीडितः ॥२०॥

In Paitika Pratishyaya hot and yellow discharge from the nose occurs. The patient is debilitated, has marked pallor, uneasiness and does not tolerate heat and vomits as if it is with fire and smoke.

पित्तात्तृष्णाज्वरघ्राणपिटिकासम्भवभ्रमाः ॥५॥

नासाग्रपाको रूक्षोष्णताग्रपीतकफस्त्रुतिः । अ.ह.उ. १९/८

Due to vitiation of Pitta, there is thirst, fever, furunculosis in the external nose, dry and reddish yellow discharge from the nose.

ज्वरदाहपिपासाप्रलापितातालुशोष मुखनासिकाक्षिपाकैरा

शुकफसंपाकै .... विद्यात् ।

का.सं.चि. १२/६

The available text says, there is fever, burning, thirst, delirium, dryness in palate, stomatitis, inflammation of nose and eyes.

#### **KAPHAJA PRATISYAYA :**

कासारूचिस्त्रावधनप्रसेकाः कफाद्गुरुः स्रोतसि चापि कण्डूः

॥१०६॥

च.चि. २६/१०६

Due to Kapha there is cough, anorexia, viscous discharge, excessive nasal discharge, heaviness and itching in nasal passage.

घ्राणात्कफकृते श्वेतः कफः शीतः स्त्रवेद् बहुः ॥२१॥

शुक्लावभासः शूनाक्षो भवेद् गुरुशिरा नरः ।

गलताल्वोष्ठशिरसां कण्डूभिरतिपीडितः ॥२२॥

भा.प्र.म.चि. ८/६५

In kaphaja pratisyaya cold and mucoid discharge in large quantity from nose occurs; whiteness of the skin and sclera, heaviness in head, itching in throat, palate, lips and head are present as symptoms.

कफात्कासोऽरूचिः श्वासो वमथुर्गात्रगौरवम् ॥६॥

माधुर्यं वदने कण्डूः स्निग्धशुक्लकफस्त्रुतिः । अ.ह.उ. १९/६

Due to vitiation of Kapha, there is anorexia, breathlessness, vomiting, heaviness in body,



sweetness of mouth, itching and oily and white mucoid discharge from the nose.

चिरकारित्वारोचकहृत्लास शिरोगौरवातिस्त्रा वमन्दक्षविथु  
मन्याग्रहृद्दय प्रलेपाविपाकैरूष्णकटुकषायरूक्षणोपशयैः

प्रतिश्यायं कफजं विद्यात् । का.सं.चि. १२/६

It is a chronic illness. Anorexia, nausea, heaviness in the head, heavy discharge from nose, sneezing, stiffness in neck, bounding of heart, indigestion are the signs and symptoms and patient feels better with pungent astringents and dry articles.

### SANNIPATIKA PRATISHYAYA :

सर्वाणि रूपाणि तु सन्निपातात्

स्युः पीनसे तीव्ररूजेऽतिदुःखे । च.चि. २६/१०६

In Pinasa caused by aggregation of three Doshas, all the above symptoms are there particularly intense pain and distress.

भूत्वा भूत्वा प्रतिश्यायो योऽकस्माद्विनिवर्तते १०

संपक्को वाऽप्यपक्को वा स सर्वप्रभवः स्मृतः ॥ सु.उ. २४/१०

In the sannipatika rhinitis repeated attacks occurs. It may sometimes be associated with suppuration.

सर्वजो लक्षणैः सर्वैरकस्माद्वृद्धिशान्तिमान् ॥७॥

अ.ह.उ. २१/९

All the symptoms of various rhinitis are present in Sannipatika rhinitis.

### RAKTAJA PRATISYAYA :

रक्तजे तु प्रतिश्याये रक्तास्त्रावः प्रवर्तते ॥

ताम्राक्षश्च भवेज्जन्तुरोघातप्रपीडितः ॥१२॥

दुर्गन्धोच्छ्वासवदनस्तथा गन्धान्न वेत्ति च ॥

भा.प्र.म.चि. ८/६५

Due to vitiation of Rakta there is epistaxis, redness of eyes, maggots in the nose, pain in chest, bad breath and foul smell of the mouth and patient may not be able to smell.

दुष्टं नासासिराः प्राप्य प्रतिश्यायं करोत्यसृक् ।

उरसः सुप्तता ताम्रनेत्रत्वं श्वासपूतिता ॥८॥

कण्डूः श्रोत्राक्षिनासासु पित्तोक्तं चात्र लक्षणम् ।

अ.ह.उ. १९/१०

Due to vitiation of Rakta there is numbness or heaviness in chest, redness of eyes, bad smell of breath and itching in ear, eye and nose.

### Complications :

सर्वोऽतिवृद्धोऽहितभोजनात्तु

दुष्टप्रतिश्याय उपेक्षितः स्यात् ॥१०७॥

ततस्तु रोगाः क्षवथुश्च नासाशोषः प्रतीनाहपरिस्त्रवौ च ।

घ्राणस्य पूतित्वमपीनसश्च सपाकशोथार्बुदपूयरक्ताः ॥१०८॥

अरूषि शीर्षश्रवणाक्षिरोगखालित्यहर्यर्जुनलोमभावाः ।

तृट्श्वासकासज्वररक्तपित्त वैस्वर्यशोषाश्च ततो भवन्ति

॥१०९॥ च.चि. २६/१०७, १०८, १०९

All the above types due to unwholesome diet and negligence will get aggravated badly and converted into Dusta pratishyaya. Thence the following disorders occur, sneezing, dryness of nose, inflammation, exudation, foul smell in nostrils, Apinasa, suppuration, swelling, growth, pus and blood in nose, furunculosis in nose, disorders of head, ear and eye, baldness, graying of body hairs, thirst, dyspnoea, cough, fever, internal haemorrhage, hoarseness of voice and consumption.

रोधाभिघातस्त्रवशोषपाकै घ्राणं युतं यश्च न वेत्ति गन्धम् ।

दुर्गन्धि चास्यं बहुशः प्रकोपि दुष्टप्रतिश्यायमुदाहरेत्तम् ॥११०॥

च.चि. २६/१०३

When the nostrils are affected with obstruction, injury, discharge, drying and inflammation, the patient does not perceive smell. Mouth emits foul smell and frequently the disorder aggravates. This is known as Dushta Pratishyaya.



### Dushta Pratishyaya :

प्रक्विकटते मुहुर्नासा पुनश्च परिशुष्यति । पुनरानह्यते वाऽपि पुनर्विव्रियते तथा ॥२४॥ भा.प्र.म.चि. ८/६५

मुहुरानह्यते चापि मुहुर्विव्रियते तथा ॥

निःश्वासोच्छासदौर्गन्ध्यं तथा गन्धान्न वेत्ति च १५

एवं दुष्टप्रतिश्यायं जानीयात् कृच्छ्रसाधनम् ॥

सु.उ. २४/११-१२

The repeated inflammation and discharge from the nose followed by subsidence of inflammation, and dryness of the nasal mucosa, bad breath and anosmia are the signs and symptoms of Dushta Pratishyaya which is difficult to treat.

सर्व एव प्रतिश्याया नरस्याप्रतिकारिणः ।

दुष्टतां यान्ति कालेन तदाऽसाध्या भवन्ति च ॥२८॥

मूर्च्छन्ति कृमयश्चात्र श्वेताः स्निग्धास्तथाऽणवः ।

कृमिजन्यशिरोरोगैस्तुल्यं तेनात्र लक्षणम् ॥२६॥

मा.नि. ५८/२५

In all types of Pratishyaya there is discharge from nose. When it gets vitiated, because if neglected for a long time, it becomes untreatable.

When it gets into chronicity, it is called Dushta peenasa. The minute white, unctuous maggots are seen. The symptomatology simulates Krimija-shiroroga

बाधिर्यमान्द्यमघ्राणं घोरांश्च नयनामयान् ॥

कासाग्निसादशोफांश्च वृद्धाः कुर्वन्ति पीनसाः १७

सु.उ. २४

Deafness, anosmia, blindness, inflammation of eyes, loss of appetite and cough are the complications of rhinitis.

### Line of Treatment :

निवातशय्यासनचेष्टनानि मूर्ध्नो गुरूष्णं च तथैव वासः ॥

तीक्ष्णा विरेकाः शिरसः सधूमा रूक्षं यवान्नं विजया च सेव्या

॥२१॥

सु.उ. २४/२१

To stay in a place which is away from direct cold breeze, cover the head with thick and warm cloth, cover the body with thick cloth, errhines by Tikshna drugs, smoke inhalation (medicated), indulgence in dry food, use of barley, use of yava and Haritaki (Terminelia chebula) as food items comprise the line of treatment.

सर्वेषु पीसेष्वादौ निवातागारगो भजेत् ।

स्नेहनस्वेदवमन धूमगण्डूषधारणम् ॥१॥

वासो गुरूष्णं शिरसः सुधनं परिवेष्टनम् ।

लघ्वम्ललवणं स्निग्धमुष्णं भोजनमद्रवम् ॥२॥

अ.ह.उ. २०/१-२

In all the nasal disease, patient should stay in a place or room which is away from direct wind (breeze). Oleation, emetics, smoke inhalation, gargling be given; thick and warm cloth should be worn around head tightly. Light diet with sour, salty, unctuous, hot and liquid-free diet is advised.



# PHARYNGITIS

(1) Name of the Disease : Pharyngitis  
Ayurvedic Synonyms : Galagraha

(2) Causative Factors :  
Prakopa of Kapha Dosha

(3) Major Signs and Symptoms :  
Inflammation in the throat with the following features.

Ashu Sanjanayan (Of acute onset)  
Sthira (Unspreading).

(4) Line of Treatment :

Siravyadha (Venesection)  
Kaya-Virechana (Purgation)  
Dhoomapana (Smoking through nose)  
Purana-Ghritapana (Old ghee administered, orally)  
Shiro-Virechana (Nasal medications)  
Langhana (Fasting)  
Pragharshana (Local application)  
Kavala Graha (Gargle)

(5) Prevention :

General rule of Svasthavritta, Panchakarma and Rasayana.

(6) Complications : NIL

(7) Research work :

The use of Ashvagandha as a Rasayana can prevent recurrence of pharyngitis.

## REFERENCE

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आशु संजनयेच्छोफं जायतेऽस्य गलग्रहः ॥२२॥

चरक सूत्र १८:२२

If the aggravated Kapha is located inside the throat, it causes acute and unspreading swelling which is called Galagraha.

## Line of Treatment :

तेषां सिराकायशिरोविरेका धूमः पुराणस्य घृतस्य पानम् ।  
स्याल्लङ्घनं वक्त्रभवेषु चापि प्रघर्षणं स्यात् कवलग्रहश्च ॥८०॥  
चरक चिकित्सा १२:८०

In all those (throat) disease venesection, purgation, nasal innuaction, medicated smoking and oral administration of old ghrita is advisable. In diseases occurring in buccal cavity dieting (Langhanam) or local application (Pragharshanam) & gargling (Kavala) give good results.



# MALARIA

**(1) Name of the Disease : Malaria**

**Ayurvedic Synonym : Visham Jvara**

**(2) Causative Factors :**

(1) Accumulated Doshas from any Jvara or fever enter one of the tissues (Dhatus) & cause Visham Jvara.

(2) Some scholars say that it is due to invisible organisms (Bhutabishanga)

(3) Vata Dosha is aggravating factor of Visham Jvara.

**(3) Major Signs and Symptoms :**

(1) High fever, subside & comes again, thus repeatedly occurs.

(2) Loss of perspiration during fever, temperature rising suddenly in body. Hot & cold phase during fever attack due to Pitta and Kapha Dosha.

(3) Anorexia, bodyache, headache heaviness in head, no desire for food, sweet or bitter taste in the mouth.

(4) There may be latent phase of the malaria due to remaining causative factor in the blood.

**There are five types of Vishama Jvara**

(1) Santata Jvara - Continuous or remittent fever.

(2) Satataka Jvara - Double quotidian fever.

(3) Anyedyuska Jvara - quotidian fever.

(4) Tritiyaka Jvara - Tertian fever.

(5) Chaturthaka Jvara - Quartan fever.

**(4) Complications :**

There are no specific complications given in the text for Visham Jvara. But complications common to any type of fever should be taken as Visham Jvara complications also i.e. diarrhoea, cough, coma, bleeding tendency etc.

**Treatment :**

(1) Shodhan chikitsa like Vaman, Virechan, Bastikarm etc. is more effective in Vishama Jvara.

(2) There is specific treatment during Nava Visham Jvara (acute malarial fever) & Jeerna Visham Jvara (chronic malarial fever).

(3) There are five decoctions specifically suggested for each one of the Visham Jvaras.

(4) There are many herbs, which are effective on Visham Jvara like Saptaparna, Patola, Triphala, Guduchi, Nimba, Rasona, Mamejjaka etc.

(5) Visham Jvara is prevented by using 'Dhum' or Dhup of Guggulu, Nimba, Sarsapa etc.

(6) The fever is prevented by wearing gems, auspicious herbs and anti poison drugs.

(7) There are specific medicines which are used in malarial fever (Visham Jvara) successfully i.e. Cinkona Vati, Saptaparna Vati etc.

(8) 'Ayush-64' an Ayurvedic product is under trial at present. Work on Malaria (Visham Jvara) is going on with the help of a State Government scheme in Hathijan village.

## CAUSES

**Various causative factors of Visham Jvara (Malaria) in Ayurved.**

(1) Small or residual quantities of Doshas arising as a result of departure from rules of Svastha-Vritta or health, or as a result of earlier febrile state, may get settled in one of the Dhatus and give rise to Vishama Jvara.

(2) Some authorities ascribe 'Svabhava' or nature as the cause of Visham Jvara. Presence of some external causative factor is also considered to be associated with Vishama Jvara.

(3) Yet others say that Vishama-Jvara is the Influence of Malignant evil spirits. (Bhutas)

(4) There is aggravated Vata Dosha in Visham Jvara.



## Signs & Symptoms of Visham Jvara (Malarial fever) in Ayurved.

(5) Fever subsides & re-appears and the bouts are repeated.

(2) There will be too much Vaishamya (Variations) between two attacks of fever, its timing, its prodromal symptoms e.g. sometimes it comes with chills and sometimes with heat.

(3) This Vishama fever never finds complete cure (but lurks in the deeper tissues of the body) and produces a sense of physical langour and heaviness of the limbs as well as the characteristic emaciation. It is called Vishama-Jvara because its abatement is always confounded with its cure and remission of the disease (fever), while it keeps dormant in a very small degree in the deeper tissues of the vital organs—latent, and when subjected to slightest exciting cause, just as a feeble fire fed with sufficient air it flares up again.

### Seat of Vishama Jvara

(4) Santata Jvara has its seat in the vitiated Rasa (Serum) and blood of the organism.

While in Anyedyushka it finds location in the contaminated flesh of the body.

The type known as Tritiyaka Jvara (tertian fever) affects the Meda (fat) Dhātu.

While the one called Chaturthaka Jvara (coming on every fourth day) affects and is infiltrated into bones and marrow. The last type is very dangerous; it brings a simultaneous attack of several other diseases and often terminates fatally.

### Duration of Vishama Jvara

(5) The type of fever which continues for seven, ten or twelve days without any break or remission, is called santata.

A case of Santata fever is characterised by two distinct aggravations in the course of a day and night. Fever of the Anyedyushka type comes on only once a day and the Tritiyaka type comes on every third day i.e. on every alternate

day, while in the case of Chaturthaka, fever sets in on every fourth day.

(6) After the paroxysm, the Doshas being weakened stay dormant in their respective tissues and on being reinforced in their opportune times again give rise to fever. Temperature rises or abates in a particular time due to gain in the strength of Doshas or otherwise, by virtue of the season, day and night, and wrong doings or otherwise by the person.

(7) Thus five types of intermittent fevers are often seen due to combination of all the three Doshas but practically the dominant one is called as the cause.

(8) The other type of intermittent fever is the reverse quartan fever, which is caused by the three Doshas separately situated in two Dhatus (Asthi & Majja)

(9) Fever rises in a particular time due to strength or otherwise of the season, day and night, Doshas and deeds.

Heaviness, anxious expression, agitation malaise, vomiting, anorexia, external heat, body-ache and yawning are the features of the fever located in Rasadhātu.

Red and hot boils, thirst, frequent haemoptysis, burning sensation, redness, giddiness and delirium are the symptoms of fever located in Rakta Dhātu.

Internal heat, thirst, fainting, malaise diarrhoea, foul smell and convulsions are the features of fever located in Mansa or flesh.

Perspiration, excessive thirst, delirium, frequent vomiting, intolerance to own body smell, malaise and anorexia are the features of fever located in Medas.

Diarrhoea, vomiting, breaking pain in bones, groaning, convulsions and dyspnoea are the features of fever located in Asthi (Dhātu).

Hiccup, dyspnoea, cough, darkness before eyes; cutting pain in vital parts, external cold



but internal burning sensation are the features of fever located in Majja Dhatu.

#### **Complications :**

There are ten complications of Jvara, in general which could be seen in Visham Jvara also.

- (1) Hiccough (2) Dyspnoea (3) Cough
- (4) Thirst (5) Vomiting (6) Diarrhoea
- (7) Coma (8) Bodyache (9) Loss of appetite
- (10) Constipation.

#### **Treatment of Visham Jvara (Malarial fever) in Ayurved.**

For the purpose of Therapy, it should be divided in two types :

- (1) Nava Vishama Jvara (Acute malarial fever)
- (2) Purana Vishama Jvara (Chronic malarial fever)

Usually in Ayurved fever that persists after 21 days is called Puran Jvara (Jirna Jvara)

In Dalhana comentary there are so many symptoms which are mentioned in latent phase. e.g. heaviness in head, lassitude, loss of appetite, non desire for food, sweetness or bitterness of the mouth etc. when patient becomes asymptomatic, in the absence of fever.

#### **Line of Treatment :**

(12) The usual procedure Langhana or fasting etc. should be left out in tertian and quartan fever because there is often extrinsic factor associated with these fevers. Visamjvara, in which there is predominance of Vata should be treated with ghee, enema and fatty & hot food and drinks. The predominance of Pitta should be treated with purgation, milk, medicated ghee, bitter and cold drugs. Visama Jvara with predominance of kapha should be treated with emesis, digestives, rough diet, lightening measures & astringent and hot drinks.

#### **(13) Some Yogas (Formulations)**

The patient should take Satpala Ghrit or Haritaki or decoction of Triphala or juice of Guduchi or decoction of Nilini, Trivritta and Katurohini, at the advent of fever.

Most important five decoctions (formulae) for Vishama Jvara are :

- (1) Indrayava, Patola leaves, Katurohini.
- (2) Patola, Sariva, Musta, Patha, Katurohini.
- (3) Nimba, Patola, Triphala, Mradvika Musta and Kutaja.
- (4) Kirattikta, Guduchi, Chandana and Shunthi.
- (5) Guduchi, Amalaka and Musta.

These five decoctions ending in five verses alleviate five types of fever such as remittent, double quotidian, quotidian, tertian and quartan, respectively.

(14) In fever located in Rasa one should prescribe emesis and fasting, in that located in Rakta by blood-letting and anointings along with pacifying measures for pitta; purgation with fasting is wholesome in fever located in Mamsa and Medas. In that located in Asthi and Majja- no-unctuous and unctuous enema should be administered.

(15) Purgatives and emetics should be exhibited in a case of Vishama Jvara (Sushrut Samhita)

A decoction of Guduchi, Nimba and Dhatri mixed with honey may be like wise prescribed in a case of Chaturthaka fever.

The patient should take Rasona (garlic) with ghee every morning.

Some medicated Ghrita are suggested for the chronic Visham Jvara in Sushrut samhita e.g. Patoladi Ghrit, Mahakalyanaka Ghrit etc.

#### **Prevention of Vishama Jvara (Malaria) in Ayurved :**

(16) Vishama Jvara is prevented by using Dhuma or Dhupa of Guggulu, Nimba patra,



Vacha, Kushtha, Haritaki & ghee, sarsapa, Yava etc. and putting them in fire (Dhum or Hawan).

The fever is prevented by wearing gems, auspicious herbs and anti-poison drugs.

'Vardhamana Pipalli' kalpa is also recommended for prevention and cure in Vishama Jvara.

### Specific Treatment :

The common drugs for the treatment of Vishama Jvara are as under :

- (1) Sinkona Vati.
- (2) Saptaparna Ghanvati.
- (3) Mamajava Ghanavati.
- (4) Sudarshan Churna.
- (5) Guduchyadi Kvatha.
- (6) Maha Jvarankush Rasa.
- (7) Tribhuvan Kirti Rasa.

### Research Work :

#### The Role of Ayush-64 in Malaria

Research work is going on with the help of State Government scheme at Hathijan Village on Malaria.

They are using Ayush-64 a coded drug. The dosage of the drug are 2 t.d.s. to be given upto 6 to 7 days.

The details of case record during 85 to 86 is as under :

Total patients treated 232. The result is encouraging. The ingrediants of Ayush-64 are Kirattikta - 100 mg., Katuki - 200 mg. Putikaranja - 100 mg. and Saptaparna - 100 mg.).

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धातुमन्यतमं प्राप्य करोति विषमज्वरम् ॥६६॥

सु.उ.अ. ३९ (६६)

- 2  
परो हेतुः स्वभावो वा विषमे कैश्चिदीरितः ॥  
आगन्तुश्चानुबन्धो हि प्रायशो विषमज्वरे ॥५६॥

सु.उ.अ. ३९ (५६)

- 3  
केचिद्भूताभिडगोत्थं ब्रुवते विषमज्वरम् ॥६८॥

सु.उ.अ. ३९ (६८)

- 4  
वातेनोद्धूयमानस्तु यथा पूर्येत सागरः ॥७२॥  
वातेनोदीरितास्तद्वदोषाः कुर्वन्ति वै ज्वरान् ॥

सु.उ.अ. ३९ (७२)

यो भूतविषवातानामकालेनागतश्च यः ।  
स्नेहशीतोष्णसंस्पर्शो मिथ्यायोगः स उच्यते १२१

च.शा.अ. २ (१२२)

भूताः सविषक्रिमिपिशाचादयः ।

च.शा.अ. २ (१२२) पर चक्रपाणि टीका

- 5  
'मुक्तानुबन्धित्वं विषमत्वम्'  
(मा.नि. मधुकोश टीका, ज्वर निदान श्लो. ३१)

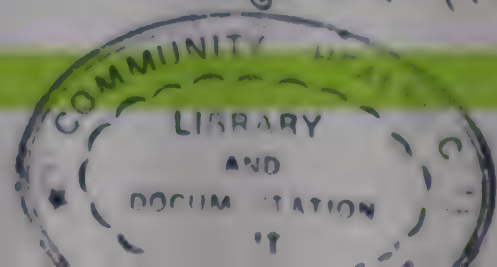
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वेगतश्चापि विषमो ज्वरः स विषमः स्मृतः ॥  
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ग्लानिगौवरकार्श्येभ्यः स यस्मात्र प्रमुच्यते ॥  
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अल्पदोषेभ्यः क्षीणः क्षीणेभ्यः इवानलः ॥६५॥

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सततं रसरक्तस्थः सोऽन्येद्युः पिशिताश्रितः ॥  
मेदोगतस्तृतीयेऽहि त्वस्थिमज्जगतः पुनः ॥६७॥  
कुर्यात्चातुर्थकं घोरमन्तकं रोगसंकरम् ॥  
केचिभ्दूताभिषङ्गोत्थं ब्रुवते विषमज्वरम् ॥६८॥

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सप्ताहं वा दशाहं वा द्वादशाहमथापि वा ॥  
सन्तत्या योऽविसर्गी स्यात्सन्ततः स निगद्यते ६९

सु.उ.अ. ३९ (६९)

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अहोरात्रे सततको द्वौ कालावनुवर्तते ॥  
अन्येद्युष्कस्त्वहोरात्रादेककालं प्रवर्तते ॥७०॥  
तृतीयकस्तृतीयेऽहि चतुर्थेऽहि चतुर्थकः ॥

सु.उ.अ. ३९ (७०)

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कृत्वा वेगं गतबलाः स्वे स्वे स्थाने व्यवस्थिताः ।  
पुनर्विवृद्धः स्वे काले ज्वरयन्ति नरं मलाः ॥७०॥

च.चि.अ. ३ (७०)

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ऋत्वहोरात्रदोषाणां मनसश्च बलाबलात् ।  
कालमर्थवशत्तैव ज्वरस्तं तं प्रपद्यते ॥७५॥

च.चि.अ. ३ (७५)

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प्रायशः सन्निपातेन दृष्टः पञ्चविधो ज्वरः ।  
सन्निपाते तु यो भूयान् स दोषः परिकीर्तितः ॥७४॥

च.चि.अ. ३ (७८)

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विषमज्वर एवान्यश्चतुर्थकविपर्ययः ।  
त्रिविधो धानुरेकैको द्विधातुस्थः करोति यम् ॥७३॥

च.चि.अ. ३ (७३)

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गुरुत्वं दैन्यमुद्वेगः सदनं छर्धरोचकौ ।  
रसस्थिते बहिस्तापः साङ्गमर्दो विजृम्भणम् ॥७६॥  
रक्तोष्णाः पिडकास्तृष्णा सरक्तं ष्ठीवनं मुहुः ।  
दाहरागध्रममदप्रलापा रक्तसंस्थिते ॥७७॥  
अर्न्तदाहः सतृणमोहः सग्लानिः सृष्टविट्कता ।  
दौर्गन्ध्यं गात्रविक्षेपो ज्वरे मांसस्थिते भवेत् ॥७८॥

स्वेदस्तीव्रा पिपासा च प्रलापो वम्यभीक्ष्णशः ।

स्वगन्धस्यासहत्वं च मेदःस्थे ग्लान्यरोचकौ ॥७९॥

विरेकवमने चोभे सास्थिभेदं प्रकूजनम् ।

विक्षेपणं च गात्राणां श्वासश्चस्थिगते ज्वरे ॥८०॥

हिकका श्वासस्तथा कासस्तमसश्चातिदर्शनम् ।

मर्मच्छेदो बहिः शैत्यं दाहोऽन्तश्चैव मज्जगे ॥८१॥

च.चि.अ. ३. (७८ से ८१)

16

“हिककाश्वासकासतृष्णाच्छर्धतीसारमूर्च्छाङ्गभेदारोचकाः  
कृच्छ्रविट्कता चेति दशोपद्रवा ज्वरमुपद्रवन्ति” इत्युक्ताः ॥

च.चि.अ. ३ ८६० पर चक्रपाणि टीका

17

कर्म साधारणं जह्यात्तृतीयकचतुर्थकौ ॥२९२॥

आगन्तुरनुबन्धो हि प्रायशो विषमज्वरे ।

वातप्रधानं सर्पिर्भिर्बस्तिभिः सानुवासनैः ॥२९३॥

स्निग्धोष्णैरन्नपानैश्च शमयेद्विषमज्वरम् ।

विरेचनेन पयसा सर्पिषा संस्कृतेन च ॥२९४॥

विषमं तिक्तशीतैश्च ज्वरं पित्तोत्तरं जयेत् ।

वमनं पाचनं रूक्षमन्नपानं विलङ्घनम् ॥२९५॥

कषायोष्णं च विषमे ज्वरे शस्तं कफोत्तरे ।

च.चि.अ. ३. २९२ से २९६

18

कलिङ्गकाः पटोलस्य पत्रं कटुकरोहिणी ॥२००॥

पटोलः सारिवा मुस्तं पाठा कटुकरोहिणी ।

निम्बः पटोलस्त्रिफला मृद्वीका मुस्तवत्सकौ ॥२०१॥

किराततिक्तममृता चन्दनं विश्वभेषजम् ।

गुडूच्यामलकं मुस्तमर्धश्लोकसमापनाः ॥२०२॥

कषायाः शमयन्त्याशु पञ्च पञ्चविधाज्वरान् ।

संततं सततान्येद्युस्तृतीयकचतुर्थकान् ॥२०३॥

च.चि.अ. ३. २०० से २०३

19

ज्वरे रसस्थे वमनमुपवासं च कारयेत् ॥३९५॥

सेकप्रदेहौ रक्तस्थे तथा संशमनानि च ।

विरेचनं सोपवासं मांसमेदःस्थिते हितम् ॥३९६॥

अस्थिमज्जगते देया निरूहाः सानुवासनाः ।

च.चि.अ. ३. ३९५-३९६



## DIARRHOEA

**(1) Name of the disease :** Diarrhoea  
**Ayurvedic name :** Atisara

**(2) Causative Factors :**

(I) Very heavy, unctuous, dry, hot, liquid, solid, cold foods; the food of opposite nature, indigestion, toxins, fear, grief, infected water, excessive alcohol, prevention of natural urges like Bowel motion and micturition, worms, excessive drinking of water, excessive eating of dry food, piles, misuse of Sneha & worms are the causes of Atisara (1).

(II) It occurs as a result of excessive drinking of water, dry and emaciated mutton, alcohol, dry and large quantity of food, piles, misuse of Sneha, worms and suppression of natural urges.(2)

**(A) Causes Related to Eatings :**

Heavy, very unctuous, very dry, very hot, very liquid, very solid, very cold and foods of opposite nature, eating even when having indigestion, drinking infected water, excessive alcohol, to drink excessive water, eating mutton of emaciated animals.

**(B) Causes Related to Behaviours :**

Frequent application of Snehadi Karmas by incorrect method, swimming for long periods, prevention of natural urges.

**(C) Miscellaneous :**

Toxins, worms, piles.

**(D) Mental :**

Fear, grief.

Acharya Sushrut has classified in six types according to the causes as under :

(1) Vataja (2) Pittaja (3) Kaphaja (4) Tridoshaja (5) Shokaja (6) Amaja



### Major Signs and Symptoms :

Acharya Sushrut has described cardinal signs of Atisara as follows :

Excessive passage of watery faeces from anus is called Atisara (8)

#### Vatatisara :

When Atisara is caused by Vayu, it will show the following characteristics.

Stools passed in small quantity with pain, well formed, dry with mucus, frequent, like a burnt coal, stabbing pain, dryness of mouth, prolapse of the rectum, erection of hair(9).

When it is with Aruna colour, with mucus, dry, frequent, of small quantity, with straining & with pain, is caused by Vata (10).

The Vata type of the disease is marked by Shula (Colic), less urine, rumbling sound in the intestines, looseness, constant movement in the intestines of the abdominal (Apan) gas, weakness in the waist, in the thighs and in the legs and frequent passing of scanty, frothy, dry, brown coloured stool with flatus (11).

Its signs and symptoms are, the patient passes stools that are slimy, that contain undigested food matter, that are flowing and sink when put into water, which are dry and liquid, attended with pain, smelling like putrid flesh and are passed with or without making sounds and accompanied with retention of urine and flatus.

The Vata, lodged in the alimentary tract getting obstructed moves obliquely making gurgling sounds and causing colicky pain. Thus has been described the Atisara of indigestion due to Vata.

Or the patient passes stools that are fully digested or hardened, in very scanty measure, attended with sound and colicky pain, that is frothy and slimy and accompanied with griping pain, horripilation, groans, parching of the mouth, pain in the waist, thigh, hips, knees, back and sides and attended with prolapse of

rectum. Some call it scybalous diarrhoea as the stools contain scybalous masses due to Vata (12).

#### Pittatisara :

When it is caused by Pitta, it is green, yellow, reddish, with thirst, coma, burning sensation and inflammation (13).

When it is caused by Pitta, it is yellow, black and with blood, foul smelling, with thirst, coma, burning pain, perspiration, with pain and inflammation and burning sensation in anus (14).

The specific features of the Pitta type are that the stool is fetid, hot, yellow, blue or slightly red coloured, or resembles the washing of meat and is emitted with great force and is accompanied by thirst, fainting, burning sensation, perspiration, suppuration and inflammation (Paka) of the affected organs and fever (15).

Its signs and symptoms are, the patient passes liquid stools which are yellowish, greenish, bluish, blackish, tinged with blood and pitta, and very offensive. He is afflicted with thirst, burning, perspiration, fainting, colic and heat in the anal region and inflammation (16).

#### Kaphatisara :

When it is caused by Kapha the faeces are solid, slimy, whitish, unctuous, contain undigested matter, with Kapha heavy, offensive, frequent, accompanied with griping pain; the patient feels a sense of sleep, drowsiness, anorexia erection of hair and nausea. The patient feels a sense of heaviness in the hypogastric region, rectum and abdomen. Even after passing stools, he feels he has not evacuated the bowels (17).

When it is caused by Shleshma it is loose, whitish with Kapha, cold and suffers horripilation (18).

In the Kapha type of the disease the stool becomes loose and constant gets mixed with



the lump of mucus and looks white. The stools are passed without any sound. A sense of constant urging is complained of and each motion only creates the apprehension of a fresh one in the mind. The patient becomes drowsy or sleepy and feels a sense of heaviness in the limbs, nausea, dislike for food, horripilation and lassitude (19).

The patient passes frequent watery and flowing stools, which are unctuous, whitish and slimy and contain fibrous shreds and undigested matter that are heavy, offensive, and containing mucus and at times are scanty and accompanied with griping pain. The patient feels a sense of heaviness in the abdomen, rectum, hypogastric and ilio-inguinal regions, even after passing stools he feels he has not evacuated bowels. He suffers horripilation. He is afflicted with nausea, drowsiness and lethargy. He suffers from asthenia and repugnance for food. Thus has been described the Atisara due to Kapha (20).

#### **Tridoshaja Atisara**

Manifesting combined symptoms of all the three Doshas is Tridoshaja (21, 22).

The symptoms which mark a case of Tridoshaja type are drowsiness, fainting, lassitude, dryness of the mouth, thirst and of a varied colour of the stools. A case of Tridosaja type, attended with all the symptoms, is very hard to cure and if occurring in an infant or an old person is scarcely amenable to medical treatment (23).

The Tridoshaja Atisara manifests the combined symptoms of all the above described Eka-Doshaja varieties of Atisara (24).

These various signs and symptoms can be reclassified as follows :

#### **Vataja Atisara :**

The patient passes stools that are digested or undigested, small in quantity, with sound and colicky pain, they are frothy and slimy and

accompanied with griping pain, horripilation, look like a burnt coal, blackish, slimy, loose and solid.

Besides this the symptoms and signs in Vatatisara are dryness of mouth, pain in thighs, knee joint, back, sides and rectum, prolapse of rectum, pain in abdomen; oliguria, rumbling sound in the intestines and pain in the legs.

#### **Pittaja Atisara :**

In this, the excrement is turmeric yellow. It is of various colours like green, blue, black & red. It contains pitta and is hot to touch.

Other symptoms are thirst, burning pain, perspiration, fainting, gripes, burning and pus in anus.

#### **Kaphaja Atisara :**

In this Atisara, excrement is unctuous, white, slimy containing fibrinous shreds, undigested parts of food, heavy, offensive small and even though the patient has discharged stools, he feels that he has not done so, uneasiness, horripilation, pain and idleness are also present.

#### **Tridoshaja Atisara :**

In this Atisara stool is as if it was washed with 'Vasa' (fat) and mutton (mamsa).

All the signs and symptoms of all three Doshas are also present.

#### **Bhayaja and Shokaja Atisara :**

In Atisara caused by extreme fear and grief, the stools are quickly passed. It is with or without blood and with pain.

#### **Amja Atisara :**

In Amatisara, passage of stools is painful, stools sink in water. Stools contain Ama or sticky substance, undigested parts of food, and are offensive and slimy.

#### **Raktatisara :**

The stools contain blood.



## Complications

The complications of Atisara as they appear in 'Madhukosh' of Madhavnidan are as under.

Patient has oedema, severe griping pain, fever, thirst, breathlessness, cough, uneasiness, vomiting, fainting etc. (25)

## Prognosis

Stools like the bits of liver tissue, of the appearance of the washings of fat and flesh, of the likeness of curds, ghee, marrow, fat, milk and minced meat, excessively blue-red, dark, liquid like water, of the colour of tar, excessively unctuous, green, blue or brown in colour, dirty, slimy, containing fibrinous shreds, undigested, refracting various colours, attended with offensive and putrid smell as of putrified flesh or of raw fish attracting flies, containing lumps and discharge of body-tissues and very little or no faecal matter, very frequent stools; complicated by thirst, burning, fever, giddiness, dyspnoea, hiccup and attended with acute or mild pain and prolapse or inflammation of the rectum, drooping of rectal folds and prolapse of the rectal canal with excessive loss of vitality, flesh and blood, pain in all the bones and joints, anorexia, apathy, delirium and delusion, and characterised by sudden cession of symptoms; a patient with these symptoms is incurable (26).

## Line of treatment

If Atisara is containing indigested matter-Ama, and there is loss of digestive power, then fast (Langhana) is advisable even in Vajaja Atisara (27).

The patient should be kept without food as soon as the premonitory symptoms of Atisara appear and thereafter diets like gruels (Yavagu) prepared with the admixture of digestive drugs should be given in their proper order. In a case marked by colic and flatulent distension of abdomen, fasting should be first advised. Then vomiting should be induced

with draughts of water mixed with powdered Pippali and Saindhava salt. A light diet in the form of a Khada-yusha, Yavagu etc. prepared with the drugs of the Pippalyadi group should then be given after proper vomiting. A decoction of the drugs of the Haridradi, or Vachadi group should be taken in the morning where the preceding remedies fail to relieve mucous accumulation in the intestines (Amatisar). No astringent or binding medicine should be administered in the Ama stage of Atisara. Obstructing the passage of the Doshas might lead to enlarged spleen, distension of abdomen with suppression of stool and urine, Kushtha (skin affections), ascites, fever, oedema of the limbs; Gulma (abdominal swelling), diarrhoea, piles, colic, Alasaka and catching pain in the heart.

Obstructed evacuation should be promoted with Haritaki in a case marked by constant and scanty motions (of mucus) and attended with griping pain (Shula). Emetics should be first given followed by fasting and digestive (Pachana) remedies in a case marked by passage of watery and copious motions. Powdered Haritaki and Pippali with tap water should be administered for purgative purpose in a case marked by scanty emissions of stools at times attended with pain and colic (Shula), fasting is the first measure to be prescribed in cases of Ama Atisara. Alternatively digestive remedies should be prescribed (28).

The patient in which all the morbid humors are aggravated by the undigested food accumulated in the intestines and cause Atisara, must be purged again in order to expel the fecal matter.

No astringent or binding treatment should be given in the first stage of Atisara when undigested stools are passed. If this morbid matter is retained in the body, it produces many disorders such as body-stiffness due to intestinal torpor, distention of abdomen, assimilation of toxins, piles, oedema, anemia,



splenic disorders, skin affections, Gulma, abdominal diseases and fever (29).

Hence the physician must allow the morbid matter to get expelled spontaneously. If the flow is not easy the patient may be given chebulic myrobalan which has a purgative action. If the morbid humors are of moderate intensity, the patient may be given the decoction of digestive stimulants and if the morbid humor is of very slight intensity, mere fast therapy is recommended (30).

The physician may give as potion the water boiled with

- (1) nut grass and trailing pungi
- (2) with black cuscus and dry ginger (31).

There after his dietetic regimen should consist of thin gruel, followed by thick gruel and vegetable soups, pulse and rice mixed with meat-juice and the drugs stimulating the gastric fire and astringent in action may be given (32).

Dried vegetables, prepared with curds and pomegranate juice and mixed profusely with unctuous article be given (33).

The soup of carrot; similarly seasoned or the sour meat-juice of the fox or the unctuous and sour meat-juice of tortoise may be given (34).

The patient may drink under-warm milk, or taking a mixture of oil and ghee, or he may drink milk boiled with the root of castor plant or with tender Bilva-fruit (35).

When afflicted with thirst, the patient should be given water boiled with nut-grass, trailing rungia, black cuscus, Indian sursaparilla, sandal, chiretta and fragrant sticky mallous (36).

If even after the administration of the unctuous enema and of the rehabilitative regimen, thirst still persists then the mucilaginous enema should be given (37).

Goat's cold milk mixed with honey and sugar is recommended as drink and sauce and also for anal douching (38).

Blue lily, the gum of silk cotton, madder and lotus anthers should be given mixed with goat's milk and when this is digested, milk and rice should be given as diet (39).

By taking sandal mixed with sugar, honey and rice water, the patient gets cured of burning, thirst urinary disorders and hemorrhage (40).

Make into a paste the buds of banyan, gular fig and holy fig and keep them one day and night in hot water, prepare ghee with this water which may cure Atisara (41).

#### Specific treatment in Atisara :

- (1) Sanjivanivati (2) Kutaja Ghanavati
- (3) Jatiphaladi Churna (4) Bilvadi Churna
- (5) Karpuraras (6) Sankhodat Rasa
- (7) Kutajarista (8) Gangadhar Churna.

1

गुर्वितिस्निग्धरूक्षोष्णद्रवस्थूलातिशीतलैः ॥  
विरुद्धाध्यशनाजीर्णैरसात्त्यैश्चापि भोजनैः ॥३॥  
स्नेहाद्यैरतियुक्तैश्च मिथ्यायुक्तैर्विषादभयात् ॥  
शोकादुष्टाम्बुमद्यातिपानात् सात्त्यर्तुपर्ययात् ॥४॥  
जलातिरमणैर्वेगविधातैः कृमिदोषतः ॥  
नृणां भवत्यतीसारो... ॥

(मा.नि. अतिसार निदान सु. ४-३०-१२)

2

स सुतरां जायतेऽत्यम्बुपानतः ॥१॥  
कृशशुष्कामिषासात्त्यतिलपिष्टविरुद्धकैः ।  
मद्यरूक्षातिमात्रान्नैरशोभिः स्नेहविभ्रमात् ॥२॥

कृमिभ्यो वेगरोधाच्चा... । (अ.ह.नि. ८-१,२)

3

स्निग्धातिशीतगुरुशीतलपिष्ठिलात्रं ।  
दुष्टाशनातिविषमाशनपानभक्ष्यम् ॥  
मद्यादजीर्णमथ शाकविषैर्भयैर्वा ।  
शोकातिदुष्टपयसर्तुविपर्ययेषु ॥ (हारीत संहिता तृ. स्था)



4  
एकैकशः सर्वशसचापि दोषैः  
शोकेनान्यः षष्ठ आमेन चोक्तः ।  
केचित् प्राहुर्नैकरूपप्रकारं... ॥ (सु. उ. ८०-८)

5  
दोषैव्यस्तैः समस्तैश्च भयाच्छोकाच्चषड्विधः अतीसारः ।  
(अ.ह.नि. ८)

6  
सज्जायते स तु पुनर्बहलो मलेन ।  
स्यात् पञ्चधा निगदितो मुनिभिर्विधिज्ञैः ॥  
दोषैः पृथग्युगपदेव च शोकतोऽन्यो ॥  
(हा.सं. तृतीयस्थान अ. ३)

7  
प्रथक् त्रिदोषैः सर्वैश्च शोकादामादभयादपि ।  
अतिसारः सप्तधा स्यात् ॥ (शा.सं. पूर्वखण्ड - ६)

8  
वृद्धोऽतीवाधः सरत्येष यस्माद् ।  
व्याधिं घोरं तं त्वतीसारमाहुः ॥६॥ (सु.उ.तं. ८०-३)

9  
तत्र वातेन विड्जलम् ॥  
अल्पाल्पं शब्दशूलाढ्यं विबद्धमुपवेश्यते ।  
रूक्षं सफेनमच्छं च ग्रथितं वा मुहुर्मुहुः ॥  
तथा दग्धगुडाभासं सपिच्छापरिकर्तिकम् ।  
शुष्कास्यो भ्रष्टपायुश्च हृष्टरोमा विनिष्टनन् ॥  
(अ.ह.नि. ८-५-६७)

10  
अरुणं फेनिलं रूक्षमल्पमल्पं मुहुर्मुहुः ।  
शकृदामं सरुक्शब्दं मारुतेनातिसार्यते ॥ (मा.नि.)

11  
शूलाविष्टः सक्तमुत्रोऽन्त्रकूजी ।  
स्रस्तापानः सन्नकटयूरुजडधः ॥  
वर्चो भुग्ञ्चत्यल्पमल्प सफेनं ।  
रूक्षं श्यावं सानिलं मारुतेन ॥ (सु.उ.तं. ८०-६)

12  
तस्य रूपाणि-विज्जलमामं विप्लुतमवसादि रूक्षं द्रवं  
सशूलमामगन्धमीषच्छब्दमशब्दं वा विबद्धमूत्रवातमतिसार्यते  
पुरीषं, वायुश्चान्तःकोष्ठे सशब्दशूलस्तिर्यक् चरति विबद्ध  
इत्यामातिसारो वातात् । पक्वं वा विबद्धमल्पाल्पं सशब्दं  
सशूलफेनपिच्छापरिकर्तिकं हृष्टरोमा विनिःश्वसन् शुष्कमुखः  
कट्यूरुत्रिकजानुपृष्ठपार्श्वशूली भ्रष्टगुदो मुहुर्मुहु-  
विग्रथितमुपवेश्यते पुरीषं वातात्, तमाहुरनुग्रथितमित्येके,  
वातानुग्रथितवर्चस्त्वात् ॥ (च.चि. १९-५)

13  
पित्तात्पीतं नीलमालोहितं वा तृष्णामूर्च्छादाहपाकोपपन्नम् ।  
(मा.नि.)

14  
पित्तेन पीतमसितं हारिद्रं शाद्वलप्रभम् ।  
सरक्तमतिदुर्गन्धं तृष्णमूर्च्छास्वेददाहवान् ॥  
सशूलं पायुसन्तापपाकवान् । (अ.ह.नि. ८-८)

15  
दुर्गन्ध्युष्णं वेगवन्मांसतोय ।  
प्रख्यं भिन्नं स्विन्नदेहोऽतितीक्ष्णम् ॥  
पित्तात् पीतं नीलमालोहितं वा ।  
तृष्णामूर्च्छादाहपाकज्वरार्तः ॥ (सु.उ. ८०-७)

16  
तस्य रूपाणि-हारिद्रं हरितं नीलं कृष्णं रक्तपित्तो-  
पहितमतिदुर्गन्धमतिसार्यते पुरीषं, तृष्णादाहस्वेदमूर्च्छा  
शूलब्रन्धसन्तापपाकपरीत इति पित्तातिसारः ॥  
(च.चि. १९-७)

17  
श्लेष्मणा धनम् ।  
पिच्छिलं तन्तुमच्छ्वेतं स्निग्धमामं कफान्वितम् ॥  
अभीक्ष्णं गुरु दुर्गन्धं विबद्धमनुबद्धरुक् ।  
निद्रालुरलसोऽब्रद्धिडल्पाल्पं सप्रवाहिकम् ॥  
सरोमहर्षः सोत्क्लेशो गुरुवस्ति गुदोदरः ।  
कृतेऽप्यकृतसंज्ञश्च ॥ (अ.ह.नि. ८-९-१०)



18 शुक्लं सांद्रं श्लेष्मणा श्लेष्मायुक्तं विस्रं शीतं हृष्टरोमा मनुष्यः ॥  
(मा.नि.)

19 तन्द्रानिद्रागौरवोत्क्लेशसादी ।  
वेगाशक्डी सृष्टविट्कोऽपि भूयः ॥  
शुक्लं सान्द्रं श्लेष्मणा श्लेष्मयुक्तं ।  
भक्तद्वेषी निःस्वनं हृष्टरोमा ॥ (सु.उ. ८०-८)

20 तस्य रूपाणिस्निग्धं श्वेतं पिच्छिलं तन्तुमदामं गुरु दुर्गन्धं  
श्लेष्मोपहितमनुबद्धशूलमल्पाल्पममीक्षणमतिसार्यते सप्रवाहिकं,  
गुरुदरगुदबस्तिवक्षणेदेशः कृतेऽप्यकृतसंज्ञः सलोमहर्षः  
सोत्क्लेशो निद्रालस्यपरीतः सदनोऽन्नद्वेषी चेति  
श्लेष्मातिसारः ॥ (च.चि. १९-१९)

21 वराहस्नेहमांसाम्बुसदशं सर्वरूपिणम् ।  
कृच्छ्रसाध्यमतीसारं विद्यादोषत्रयोद्भवम् ॥ (मा.नि.)

22 सर्वात्मा सर्वलक्षणः ॥ (अ.हृ. ८-११)

23 तन्द्रायुक्तो मोहसादास्यशोषी ।  
वर्चः कुर्यान्नैकवर्णं तृषार्तः ॥  
सर्वोद्भूते सर्वलिङ्गोपपत्तिः । (सु.उ. ८०-९)

24 अतिशीतस्निग्धरूक्षोष्णगुरुखर कठिनविषमविरुद्धा-  
सात्म्यभोजनादभोजनात् कालातीतभोजनाद् यत्किंचिदभ्य/  
वहरणात् प्रदुष्टमद्यपानीयपानादतिमद्यपानाद-  
संशोधनात् प्रतिकर्मणां विषमगमनादनुपचाराज्वलनादित्यपवन  
सलिलातिसेवनादस्वप्नादतिस्वप्ना-  
द्वेगविधारणादतु-  
विपर्ययादयथावलमारम्भाद् भयशोकचित्तो-  
द्वेगातियोगात् कृमिशोषज्वराशौ विकारातिकर्षणाद्वा  
व्यापन्नाग्नेस्त्रयोदोषाः प्रकुपिता भूय एवाग्निमुपहत्य  
पक्काशयमनुप्रविश्यातिसारं सर्वदोषलिङ्गं जनयन्ति ॥  
(च.चि. १९-१०)

25 शोथं शूलं ज्वरं तृष्णां कासं श्वासमरोचकम् ।  
छदि मूर्च्छां च हिक्कां च दृष्ट्वाऽतीसारिणं त्यजेत् ॥  
(मा.नि. मधुकोष टीका)

26 तद्यथा - पक्वंशोणिताभं यकृत्खण्डोपमं मेदोमांसोदकसन्निकाशं  
दधिधृतमज्जतैलवसाक्षीरवेसवाराभ-  
मतिनीलमतिरक्तमतिकृष्णमुदकमिवाच्छं  
पुनर्मेचकाभमतिस्निग्धं हरितनीलकषायवर्णं कर्बुरमाविलं  
पिच्छिलं तन्तुमदामं चन्द्रकोषगतमतिकृष्ण-  
पपंतिपूयगन्ध्यामाममत्स्यगन्धि मक्षिकाकान्तं  
कुथितबहुधातुस्त्रवमल्पपुरीषमपुरीषं वाऽतिसार्यमाणं  
तृष्णादाहज्वरभ्रमतमकहिक्का-श्वासानुबन्धमतिवेदनमवेदनं वा  
स्त्रस्तपक्कगुदं पतितगुदबलिमुक्तनालमतिकृष्णबलमांसरोणितं  
सर्वपर्वास्थिशूलिनमरोचकारतिप्रलापसंमोहरीतं  
सहसोपरतविकारमतिसारिणमचिकित्स्यं विद्यात् ॥  
(च.चि. १९-९)

27 अतीसारो हि भूयिष्ठं भवत्यामाशयान्वयः ।  
हत्वाऽग्निं वातजेऽप्यस्मात्प्राक् तस्मिल्लंघनं हितम् ॥  
(म.ह.चि. ९-१)

28 आमपक्वक्रमं हित्वा नातिसारे क्रिया यतः ।  
अतः सर्वेऽतिसारास्तु शेयाः पक्वामलक्षणैः ॥  
(सु.उ. ८०-१५)

29 दोषाः सन्निचिता यस्य विदग्धाहारमूर्च्छिताः ।  
अतीसाराय कल्पन्ते भूयस्तान् संप्रवर्तयेत् ॥  
न तु संग्रहणं देयं पूर्वमामातिसारिणे ।  
विबध्यमानाः प्राग्दोषा जनयन्त्यामयान् बहून् ॥  
दण्डकालसकाध्मानग्रहण्यशौगदांस्तथा ।  
शोथपाण्डूवामयप्लीहकुष्ठगुल्मोदरज्वरान् ॥  
(च.चि. १९-१८-१५-१६)

30 प्रमथ्यां मध्यदोषाणां दद्याद्दीपनपाचनीम् ।  
लंघनं चाल्पदोषाणां प्रशस्तमतिसारिणाम् ॥  
(च.चि. १९-१९)



31

वचाप्रतिविषाभ्यां वा मुस्तपर्पटकेन वा ।  
हीबेरशृङ्गवेराभ्यां पक्वं वा पाययेज्जलम् ॥

(च.चि. १९-२२)

32

यवागूभिर्विलेपीभिः खडैर्यूषै रसौदनैः ।  
दीपनग्राहिसंयुक्तैः क्रमश्च स्यादतः परम् ॥

(च.चि. १९-२५)

33

लोणिकायाः सपाठायाः शुष्कशाकेन वा पुनः ।  
दधिदाडिमसिद्धेन बहुस्नेहेन भोजयेत् ॥

(च.चि. १९-३३)

34

फलाम्लं यमके भृष्टं यूषं गृज्जनकस्यवा ।  
लोपाकरसमम्लं वा स्निग्धाम्लं कच्छपस्य वा ॥

(च.चि. १८-३८)

35

यमकस्योपरि क्षीरं धारोष्णं वा पिबेन्नरः ।  
शृतमेरण्डमूलेन बालबिल्वेन वा पयः ॥

(च.चि. १९-४८)

36

तृष्यतस्तु मुस्तपर्पटकोशीरसारिवाचन्दनकिरात  
तिक्तकोदीच्यवारिभिरुपचारः ।

(च.चि. १९-५०)

37

कृतानुवासनस्यास्य कृतसंसर्जनस्य च ।  
वर्तते यद्यतीसारः पिच्छाबस्तिरतः परम् ॥

(च.चि. १९-६३)

38

तत्र छागं पयः शस्तं शीतं समधुरार्करम् ।  
पानार्थं भोजनार्थं च गुदप्रक्षालने तथा ॥

(च.चि. १९-७१)

39

नीलोत्पलं मोचरसं समद्भगा पद्मकेशरम् ।  
अजाक्षीरयुतं दद्याज्जीर्णं च पयसौदनम् ॥

(च.चि. १९-७५)

40

पीत्वा सशर्कराक्षौद्रं चन्दनं तण्डुलाम्भसा ।  
दाहतृष्णाप्रमेहेभ्यो रक्तस्त्रावाच्च मुच्यते ॥

(च.चि. १९-८६)

41

न्यग्रोधोदुम्बराश्चत्थशुङ्गानापोथ्य वासयेत् ॥  
अहोरात्रं जले तप्ते घृतं तेनाम्मसा पचेत् ॥

(च.चि. १९-९९)



# INFECTIVE HEPATITIS

## (1) Name of the Disease : Infective - Hepatitis.

**Ayurvedic Synonyms :** Kamala

Koshthashrita Kamala.

Koshtha Shakhashrita Kamala.

## (2) Causative Factors :

(a) Excess use of the following articles immediately after suffering from Pandu (Anaemia) or any other disease :

Sour articles

Alcohol

Unwholesome diet

(b) It could be independently caused by excessive intake of pitta provoking factors.

## (3) Major Signs and Symptoms with Stages :

Haridra Netratva (Extreme yellow eyes)

Bhrisham Haridra Tvak-Nakha-Anana

(Extremely yellow skin, nails and face)

Bhekavarna (Frog-like yellow colour of skin)

Rakta-peeta Shakrit (Reddish yellow stools)

Rakta-peeta Mutra (Reddish yellow urine)

Daha (Burning)

Avipaka (Indigestion)

Aruchi (Anorexia)

Trishna (Excessive thirst)

Tandra (Torpor)

Sadana (Lethargy)

Daurbalya (Weakness)

Hatendriya (Impaired senses)

**Advanced Stage Known As Kumbha Kamala/Kumbha Sahva**

Kumbha-Koshta-(Belly or Pot) denoting ascites.

Maha Shopha (Excessive oedema)

Parva Bheda (Joint pain).

## (4) Complications Leading to worst Prognosis

Krishna Peeta Shakrit (Blackish yellow stools)

Krishna Peeta Mutra (Blackish yellow urine)

Rakta Vinmutra (Blood tinged faeces and urine)

Rakta Chhardi (Blood tinged vomits)

Sarakt-Akshi-Mukha (Redness of eyes and face)

Bhrisha Shunatva (Excess oedema)

Nashtagni (Loss of digestive power)

Aruchi (Anorexia)

Anaha (Distension with constipation)

Hrillsa (Nausea)

Chhardi (Vomiting)

Vidbheda (Diarrhoea)

Daha (Burning sensation)

Jvara (Pyrexia)

Trishna (Thirst)

Tandra (Sleepiness)

Moha (Fainting)

Shvasa (Dyspnoea)

Kasa (Cough)

Klama (Undue fatigue)

Tamyatee (Black-out)

## (5) Line of Treatment :

Ghritena Snehanam (oleation by ghee)

Mridu Tikta Virechanam (Bitter mild purgative)

Pathyani Annani (Wholesome diet)

Purana Shali - Yava - Godhuma - Mudga - Masoora - Yusha; Jangala Mamsarasa, Yatha-Dosha Bhaishajya.

(Old rice, barley, wheat & soup of green gram, pigeon pea or lentils, meat juice of wild animal meat and other medicine according to Dosha vitiation).

## (6) Preventive Measure :

General rules of Svasthavritta, Panchakarma and Rasayana.

## (7) Research work on treatment of Infective Hepatitis

1. Michael, Shukla and Giri (1968) treated 18 patients of infective hepatitis by Moolaka Svarasa alongwith other symptomatic



treatment; out of which 16 were completely cured and 2 markedly improved in the course of maximum 15 days treatment.

Shah & Shukla in 1973 treated 10 patients in three different groups with Trikatu and Kutaki among which 7 cured and 2 improved and 1 died. Total result 85% success.

Chaturvedi & Singh in 1975 treated patients of infective hepatitis by Katuki, Kutkyadi Yoga, Kumari Asava and Daruharidra in 4 different groups. The results were as follows :

In 20 patients treated with Katuki, 35% were cured and 65% markedly improved. In group treated with Kutakyadi yoga 69% out of 42 were cured and remaining 31% improved. Among 7 patients treated with Kumari Asava 71.4% cured and 28.6% improved. Daruharidra when administered in 3 patients of infective hepatitis showed its effect as complete cure in 2 patients and improvement in 1 patient.

Pandey and Chaturvedi (1967) in their experimental study on dog reported a hydrocholoretic property in Kutaki (Picrorhiza kurroa). Das and Raina (1967) showed the prolonged choloretic effect in dogs and laxative effect in rats.

Singh in 1976 showed that the effect of Kutaki (Picrorhiza Kurroa) is due to its surface tension reducing property. He also isolated 2 active principles named picroside-I and Kutikoside which also possess surface tension reducing property.

Gupta, Nanavati, Ghetia, Shah, Sharma, Agravat and Shahane treated 18 patients of infective hepatitis with cold infusion of seeds of Kasani (Chicorium antebus) and 16 as control. In Kasani group 72.2% were cured and 27.8% were relieved while in control group 62.5% were cured and 25% were improved with 12.5% remained unchanged.

## REFERENCES

### Causative Factors :

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते ।

तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते ॥३४॥

चरक चिकित्सास्थान १६:३४

If an anaemic person indulges inordinately in Pitta promoting things, the Pitta in him gets aggravated and by vitiating the blood and flesh in his body leads to the (Kamala) disease.

यो ह्यामयान्ते सहसाऽन्नमल मद्यादपथ्यानि च तस्य पित्तम् ॥१०॥

करोति पाण्डुं वदनं विशेषात् पूर्वोरितौ तन्निबलक्षयौ च ॥

सुश्रुत उत्तरतंत्र ४४:११

At recovery from any disease, if a person suddenly starts ingesting unwholesome and excessive sour food as well as alcohol, then Pitta in his body getting vitiated creates pallor, sleepiness, prostration and other symptoms of Pandu.

यः पाण्डुरोगी सेवेत पित्तलं तस्य कामलाम् ॥

अष्टांग हृदय नि. १३:१५

Patient of anaemia if indulges in Pitta promoting activities, gets Kamala.

भवेत्पित्तोल्बणस्यासौ पाण्डुरोगादृतेऽपि च ॥

अष्टांग हृदय निदान १३:१७

Jaundice can occur in persons not having any anaemia also if they are habituated to excess of Pitta promoting food.

### Major Signs and Symptoms :

हारिद्रनेत्रः स भृशं हारिद्रत्वङ्मूत्राख्याननः ।

रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः ॥३५॥

दाहाविपाकदौर्बल्यसदनारुचिकर्षितः ।

कामला बहुपित्तैषा कोष्ठशाखाश्रया मता ॥३६॥

चरक चिकित्सा १६:३५, ३६

His eyes are extremely yellow and likewise his skin, nails and face become extremely



yellow, his stool and urine are of reddish yellow colour, complexion is like that of a frog and his senses are impaired. He is afflicted with burning, indigestion, debility, lethargy and emaciation due to anorexia. This stage of Kamala caused by excess of Pitta is known as Koshthashakhasraya Kamala.

कोष्ठशाखाश्रयां पित्तं दग्ध्वाऽसृग्मांसमावहेत् ।

हारिद्रनेत्रमूत्रत्वङ्नखक्त्रशकृत्तया ॥१६॥

दाहाविपाकतृष्णावान् भेकाभो दुर्बलेन्द्रियः ।

अष्टांग हृदय निदान १३:१६, १७

The vitiated blood and Pitta situated in Koshtha and Shakha, creates extreme yellowness in eyes, urine, skin, nails and faeces. Patient suffers from burning sensation, indigestion, thirst, froglike complexion and extreme weakness of senses.

#### Advanced Stage :

कालान्तरात् खरीभूताकृच्छ्रा स्यात् कुम्भकामला ।

चरक चिकित्सा १६:३७

With passage of time it converts into deep seated and formidable Kumbha Kamala.

भेदस्तु तस्याः खलु कुम्भसाहः

शोफो महास्तत्र च पर्वभेदः ॥११॥

सुश्रुत उत्तरतंत्र ४४:१२

One of its types is Kumbhasahva which is associated by severe oedema and joint-pain.

उपेक्षया च शोफाढ्या सा कृच्छ्रा कुम्भकामला ।

अष्टांग हृदय निदान १३:१८

Due to negligence in treatment it converts into Kumbha-Kamala which is difficult to treat and associated with severe oedema.

#### Complications :

कृष्णपीतशकृन्मूत्रो भृशं शूनश्च मानवः ॥३७॥

सरक्ताक्षिमुखच्छर्दिविण्मूत्रो यश्च ताम्यति ।

दाहारुचितृषानाहतन्द्रामोहसमन्वितः ॥३८॥

नष्टाग्निसंज्ञः क्षिप्रं हि कामलावान् विपद्यते ।

चरक चिकित्सा १६:३७, ३८

An oedematous patient passing blackish yellow stool and urine; having red eyes & face, blood tinged vomitus, urine & faeces; afflicted by burning, anorexia, thirst, constipation, loss of digestive power; associated by torpor & semiconscious state of senses, dies soon.

छर्द्यरोचक-हृल्लास-ज्वर-क्लमनिपीडितः ॥२१॥

नश्यति श्वास-कासारतो विद्भेदी कुम्भकामली ।

माधवनिदान ८:२१, २२

Life span of a patient of Kumbhakamala, afflicted by vomiting, diarrhea, nausea, anorexia, pyrexia, fatigue, dyspnoea & cough is over.

#### Line of treatment :

संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनेः ॥४०॥

स्नेहनार्थं घृतं दद्यात् कामलापाण्डुरोगिणे ॥४३॥

चरक चिकित्सा १६:४३

In jaundice the patient should be purified internally by mild & bitter purgations preceded by oleation for which medicated Ghrita should be administered.

ताभ्यां संशुद्धकोष्ठाभ्यां पथ्यान्यन्नानि दापयेत् ।

शालीन् सयवगोधूमान् पुराणान् यूषसंहितान् ४१

मुद्राढकीमसूरैश्च जाडगलैश्च रसैर्हितैः ।

चरक चिकित्सा १६:४१, ४२

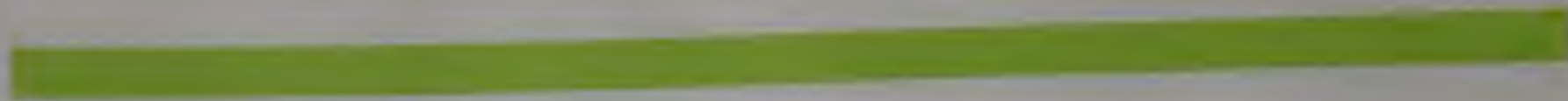
Patient with purified alimentary system should be given wholesome diet e.g. old rice, barley and wheat; soups of green gram, pigeon pea & lentils or with meat juices of Jangala creatures.

यथादोषं विशिष्टं च तयोर्भैषज्यमाचरेत् ॥४२॥

चरक चिकित्सा १६:४२

Medication should be carried out according to particular Doshik vitiation.







3.

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**RASAYANA  
SINGLE AND  
COMPOUND DRUGS**







# RASAYANA - SINGLE AND COMPOUND DRUGS

Charaka has briefly defined Rasayana as the means by which one gets optimum quality of Dhatus i.e. Rasa-Rakta etc. (Charaka Chikitsa 1(1):8).

Sushruta, while defining the scope of Rasayana Tantra mentions that the therapy which arrests aging (Vaya-Sthapanam), increases the life-span (Ayushkaram), intelligence (Medha) and strength (Bala) and enables one to prevent the diseases (Rogapaharana samartham) is known as Rasayana (Sushruta Sutra 1:15).

Dalhana while commenting on the above definition of Sushruta gives two meanings of Vaya Sthapana. First meaning is enabling a person to live his normal span of life i.e. 100 years. For second meaning Dalhana quotes some other authority according to which Rasayana prevents the aging (Jara) so that youth persists for a longer period. Ayushkaram means increasing the span of life beyond 100 years so that one may live for more than 100 years.

The definition of Rasayana given by Vagbhata is similar to that of Charaka Samhita (Arunadatta commentary on Ashtanga Hridaya Uttaratanttra 39:1-2).

According to Sharngadhara, the drug which keeps off aging (Jara) and prevents diseases is known as Rasayana e.g. Amrita (*Tinospora cordifolia*), Rudanti (*Capparis moonii*), Guggulu (*Balsanodendron mukul*) and Haritaki (*Terminalia chebula*) (Sharagadhara Purvakhand 4:14).

Dalhana has defined Rasayana in two ways :

according to first definition, Rasayana is a therapy which provides proper nourishment to Dhatus (tissues) like Rasa - Rakta etc. In the second definition it has been mentioned that Rasayana is a way or means by which the (best) Rasa, Virya, Vipaka and Prabhava of the used drug provide Ayu (life), Bala (strength), Virya (vitality) and firmness of body and prevents aging. In this way Rasayana therapy increases the tissue etc., prevents aging and helps in the formation of such Dhatus (tissues) which were not being properly formed earlier. (Dalhana commentary on Sushruta 27:1-2).

On the basis of above observations, it may be stated that Rasayana is a therapy which provides optimum quality of the bodily tissues due to which it promotes both physical and mental health, prevents aging and disease and thus enables a person to live for a longer period of youthfulness.

## Properties of Rasayana

Charaka has described the properties of Rasayana in detail. According to which Rasayana promotes longevity (Dirgham-Ayu), memory, intellect, health and youth; it increases lustre (Prabha), complexion (Varna), voice, strength of body and functions of both sense and motor organs to its optimum level; it provides the reverence of the society, body glow and power that his utterances always gets fulfilled. All these effects of Rasayana are due to the formation of all the bodily tissues (seven Dhātu) of their best quality (Charaka Chikitsa 1(1):7-8).

Charak in another context mentions that Rasayana is a promotive of longevity, preservative of youth, dispersive of



somnolence, torpor, fatigue, exhaustion, indolence and weakness; restorative of the balance of Vata, Kapha and Pitta, cure for flabbiness of flesh, stimulative of digestion and metabolism and promotive of lustre, complexion and voice (Charaka Chikitsa 1 (2); (3)).

It has been further mentioned that by the recourse to Rasayana therapy, the great sages such as Chyavana regained the youth, become most attractive to women, acquired compact, even and well-proportioned limbs, as also well-knit compact frames, unblemished strength, complexion and sense faculties; irresistible powers in every thing and the capacity to bear all hardships of life (Charak Chikitsa 1 (2); (3)).

Charaka confirms these properties of Rasayana by giving again the example that in the beginning, the great sages such as Chyavana and others having become aged but being moved by urges for life succeeded in prolonging their lives indefinitely by the use of excellent Rasayana drugs and in the last Charaka advises that those who want to live longer and have the quest for happiness should take Rasayana therapy with great attention and in the prescribed manner (Charaka Chikitsa 1 (2); 20-22).

### **Classification of Rasayana**

Here an attempt has been made to classify the Rasayana Therapy and drugs on the basis of its various descriptions available in the Ayurvedic texts.

#### **1. Rasayana with or without Exposure to Sun & Wind :**

Rasayana therapy has been classified by Charak into 2 groups viz. Kuti-Praveshika (indoor) Rasayana therapy and Vatatapika (outdoor) Rasayana therapy, depending upon the potency of the drugs used. Out of these, Kuti-Praveshika type of Rasayana is considered better for the rejuvenation, but it is

very difficult to undergo such type of treatment as well as get the prescribed drug. Whereas the Vatatapika Rasayana can be administered easily but it is not so effective. Further in Kutipraveshika Rasayana, the exposure to sun and wind is not allowed while in Vatatapika Rasayana, no such restrictions are required. The brief description of each is as follows :

#### **(A) Kuti Praveshika Rasayana :**

Construction of a special type of hut is advised and the patient has to remain in this hut for the whole period of Rasayana therapy which may be four months or more. After giving a course of purification (Shodhana) therapy, the patient is administered the juice of one of the strong and rare (Divya) drugs like Soma, Ajagari, Shvetakapoti, Krishnakapoti, Gonasi, Varahi, Kanya, Chhatra etc.

Sushruta mentions that on the second day of taking juice of Soma-Kanda the patient vomits containing worms and blood and on third day he passes loose motions containing worms. Next day i.e. on fourth day inflammation of the whole body occurs with worms coming out of it. On the seventh day he becomes skinless and fleshless and only bones remain. On the 8th day his teeth, nails and hairs also fall down, but simultaneously nourishment of the flesh starts. Tenth day his new skin is also established. After 17 days the new teeth arrive and on 25th day new nails and hairs starts growing. Thereafter day by day he gets strength. During the first 40 days of this therapy the patient is not allowed to expose to sun and wind and remains in the inner room. Thereafter gradually he is allowed to come to middle and then to outer room of the special hut built in 3 concentric courts. After four months he may be discharged from this specially built hutment with all the benefits of the Rasayana therapy (Sushruta Chikitsa 29:10-19).



## **(B) Vatatapika Rasayana :**

The administration of Rasayana therapy to a patient as an outdoor patient i.e. allowing him to move in open air and sun is known as Vatatapika Rasayana. Only mild drugs are used in this type of Rasayana.

Dalhana in addition to the above suggested the following two classifications (Dalhana commentry on Sushruta Chikitsa 27:2-3).

## **2. Rasayana According to Requirement of Person :**

According to the requirement of the individual undergoing the therapy, the Rasayana drugs have been divided into 3 groups viz. Kamyam, Naimittikam and Ajasrikam.

### **(A) Kamyam Rasayana (Health Promoter) :**

This type of Rasayana may further be subdivided according to the effect of the drugs and the requirement of the healthy individual undergoing Rasayana therapy into 3 groups viz. Prana-Kamah, Medha-Kamah and Shri-Kamah.

### **(I) Prana Kamah (Promotive of Physical Health) :**

When the Rasayana therapy is prescribed for the promotion of physical health, then it is known as Prana Kamah. The drugs like Shatavari (*Asparagus racemosus*), Ashvagandha (*Withania somnifera*), Amalaki (*Emblica officinalis*) may be classified under this group. It may also be termed as Balya Rasayana.

### **(II) Medha-Kamah (Mental Health Promoter) :**

The Rasayana drug administered for the promotion of mental health of an individual may be termed as Medhyakamah Rasayana. It is also known as Medhya Rasayana. The drugs like Shankhapushpi (*Convolvulus pluricaulis*),

Brahmi (*Bacopa moniera*), Mandukaparni (*Hydrocotyle asiatica*) and Vacha (*Acorus calamus*) may be included in this group.

### **(III) Shri-Kamah (Social Status Promoter) :**

The Rasayana therapy undertaken for the promotion of lustre (Prabha), complexion (Varna), body glow (Kanti) etc. may be defined as Shri-Kamah. It has been named so because after using this type of Rasayana drugs one earns general respect in the society and thus reverence of the people.

### **(B) Naimittika Rasayana (Immunity Promoter) :**

When the Rasayana is used in a patient with the purpose of relieving a particular disease, then it may be known as Naimittika Rasayana. It may be used independently or as an adjuvant with the other treatment of that disease. The drugs grouped under this group are Shilajatu (Black-bitumen), Bhallataka (*Semecarpus anacardium*) and Tuvarka (*Hydnocarpus wightiana*) etc.

### **(C) Ajasrika Rasayana :**

The continuous use of milk and ghee as a part of habit is termed as Ajasrika Rasayana.

## **3. Samshodhana and Samshamana Rasayana:**

According to the mode of action, the Rasayana drugs may be divided into 2 groups viz. Shodhana and Shamana Rasayana.

### **(A) Shodhana Rasayana :**

The Rasayana drugs which first purify the body and then bring about the rejuvenation effect may be termed as Samshodhana Rasayana. Dalhana has cited Sasyadi Rasayana as an example for this type of Rasayana with question mark. In our opinion Soma and other drugs like it may be grouped under this group as they show their action after the purification of the body.



### **(B) Shamana Rasayana :**

The Rasayana drugs which act by pacifying the bodily humors (Dosha) may be known as Samshamana Rasayana. Nagable (Grewia hirsuta or S.spinosa) belongs to this group.

### **Achara Rasayana (Code of Good Conduct) :**

In addition to the above mentioned varieties of Rasayana in which always drugs are employed, there is one type of Rasayana called Achara Rasayana, which is just like a code of good conduct and habit and its practice gives all the benefits of Rasayana.

According to Charaka, the habit of truth and soft speaking, not hurting to others, non-violence, patience, repetition of holy chants, cleanliness, almsgiving, devotion to scriptural texts, respect for gods, teachers seniors and elders, regular taking of milk, ghee and wholesome diet, diligence in spiritual endeavour, always showing the mercy and avoidance of cruelty, balanced sleeping and waking, believing in god, self control, keeping blameless conduct and spiritual temperament; avoidance of egoism, mean thinking, alcohol, sex, overstrain and anger; having the good knowledge of country, time, dosage and reasoning etc. are Achara Rasayana. Keeping this type of habits and conducts give all the benefits of Rasayana therapy constantly. If a person who is having all the above mentioned qualities and uses Rasayana drugs also, that man will reap all the benefits of Rasayana therapy mentioned in the texts.

### **5. Miscellaneous Rasayana :**

In addition, there are references of Brinhana Rasayana i.e. which makes the body stout; Lekhana Rasayana i.e. which makes body slim e.g. : Guggulu (Balsanodendron mukul) ; Ayush Rasayana i.e. which increases the age, and so on. However, all these may be grouped under one or other types of Rasayana mentioned above.

### **Best Age for Rasayana Therapy :**

Rasayana therapy may be administered at any age with some beneficial effects, but for the best results, Sushruta very clearly mentions that Rasayana treatment should be prescribed either during the young age or during the middle (Madhya) age of the individual (Sushruta Chikitsa 27:3).

Generally the aging process begins during the middle (Madhya) age particularly in Hani-stage i.e. after 40 years of age. Therefore, it is advisable to take Rasayana treatment before attaining the age of 40 years, so that the aging process may be slowed down and its harmful effects may be postponed for sometimes and in this way lead healthy life full of vigour upto the end.

### **(1) List of Single Herbal Rasayana Drugs**

Name (Latin Name)

Pippali (Piper longum)  
Bhallataka (Semecarpus anacardium)  
Guggulu (Commiphora mukul)  
Rasona (Allium sativum)  
Rudanti (Capparis moonii)  
Shankha pushpi (Convolvulus pluricaulis)  
Brahmi (Centella asiatica)  
Vacha (Acorus calamus)  
Mandukaparna (Hydrocotyle asiatica)  
Yashtimadhu (Glycyrrhiza glabra)  
Ashvagandha (Withania somnifera)  
Jyotishmati (Celastrus panniculatus)  
Sarpagandha (Rauwolfia serpentina)  
Vidanga (Embelia ribes)  
Haritaki (Terminalia chebula)  
Bhringaraja (Eclipta alba)  
Guduchi (Tinospora cordifolia)  
Vidari (Pueraria tuberosa)  
Punarnava (Boerhavia diffusa)  
Nagbala (Grewia hirsuta)  
Bala (Sida cordifolia)  
Kashmari (Gmelina arborea)  
Atibala (Abutilon indicum)

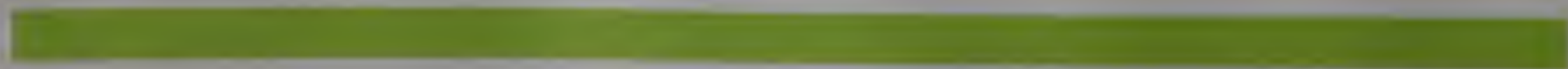


Shatavari (*Asparagus racemosus*)  
Varahi (*Dioscorea bulbifera*)  
Bilva (*Aegle marmelos*)  
Priyangu (*Callicarpa macrophylla*)  
Nilotpala (*Nymphaea stellata*)  
Vasa (*Adhatoda vasika*)  
Amalaki (*Emblica officinalis*)  
Kumari (*Aloe vera*)  
Kupilu (*Strychnos nuxvomica*)  
Gokshura (*Tribulus terrestris*)


## **2. Compound Rasayana Preparations**

Triphala Rasayana  
Dhari-Tila-Bhringaraja Rasayana  
Guduchyadi Rasayana  
Amalaki Rasayana  
Bhringarajadi Rasayana  
Amrita Varttika  
Shri-Siddha Modaka  
Nirgundi Kalpa  
Karshya-Hara-Lauham  
Amritarnava Rasa  
Nilakantha Rasa  
Makaradhvaja Rasa  
Purnachandra Rasa  
Mahalakshmvilasa Rasa  
Vasantakusumakara Rasa  
Siddha-Makradhvaja  
Astha-vakra-Rasa  
Trailokya Chintamani Rasa  
Shri Nila-Kantha Rasa  
Shiva Gudika  
Amrita Bhallataka  
Sarsvatarishta





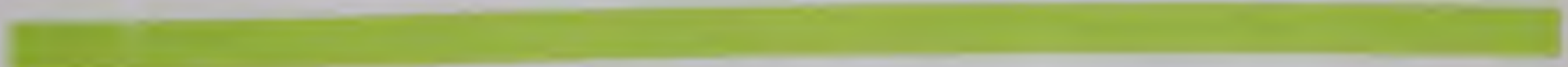




4.

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**GENERAL  
IMMUNITY FOR  
SPECIFIC TARGET  
GROUPS.**









# PREGNANT MOTHERS

## Treatment during Pregnancy

Purification of male and female patients by elemination therapy is advised for the purpose of good quality of Shukra & Artava alongwith a behavioural pattern for having good healthy progeny.

In order to observe the effects of the above mentioned factors for having good progeny, a long standing project would be necessary.

Proper position of intercourse is advised in order to avoid mental sexual perversion.

In the same way, conception before the age of 16 and 25 in female and by male partner respectively has adverse effects on the health and longevity of the child. Meanwhile results could be checked by surveying those factors vice versa fashion.

After the conception has taken place, for the well being of mother & for the health and longevity of the child special precaution and treatment are advocated. Certain don'ts and do's are mentioned for physical as well as mental health of the child.

The embryo has to pass from manifest stage upto 2.5 kgs. of bulk - hence nutritional requirements vary greatly. In the same way the long period of pregnancy for nine months may be divided into 3 equal parts for the description.

In first trimester though the foetus is developing fastly, its bulk is small; hence it requires less amount but good quality of nutrition without supplement by way of medicine. Only light diet to which the expectant mother is used or Satmya with high

nutritive value is advised, such as milk, butter, ghee etc.

During 2nd trimester the foetus is developing as well as growing in bulk and therefore Garbha Sthapana herbs alongwith light but nutritive diet are suggested.

For third trimester the foetus grows in bulk and requires nourishment in large amounts and so nutritive diet is supplemented with medicines. For example when Mamsa and Asthi-Dhatu of the foetus are increasing the foetus gets the required material from mother's body. For this Ashvagandha, Shatavari etc. are given with milk. When Rakta Dhatu in the foetus is increasing, Navayasa churna is used. Garbhapala Rasa & Madhumalni Vasant are the yogas at choice for better growth of the child as well as mother.

The health of the child is also affected by difficult prolonged labour. For which enemas (Vasti) with Vataghna herbal. Kvatha (Asthapana) as well as oil enemas (Anuvāsana) iś advised during 8th month and importance of timely bearing down efforts is stressed.

Quotation from Sustrutsha. 10-4 is reproduced here.

विशेषतस्तु गर्भिणी प्रथमद्वितीयतृतीयमासेषु  
मधुरशीतद्रवप्रायमाहारमुपसेवेत ; विशेषतस्तु तृतीये  
षष्टिकौदनं पयसा भोजयेत्, चतुर्थे दध्ना, पञ्चमे पयसा, षष्ठे  
सर्पिषेत्येके ; चतुर्थे पयोनवनी- तसंसृष्टमाहारयेज्जाडगल/  
मांससहितं ह्यमन्नं च भोजयेत्, पञ्चमे क्षीरसर्पिःसंसृष्टं, षष्ठे  
श्वदंष्ट्रासिद्धस्य सर्पिषो मात्रां पाययेद् यवागूं वा, सप्तमे सर्पिः  
पृथक्पण्यादिसिद्धम्, एवमाप्यायते गर्भः ; अष्टमे बदरोदकेन



बलातिबलाशतपुष्पापलपयोदधि- मस्तुतैललवण/  
मदनफलमधुघृत मिश्रेणास्थापयेत् पुराण/  
पुरीषशुद्धर्मनुलोमनार्थं च वायोः, ततः पयोमधुरकषायसिद्धेन  
तैलेनानुवासयेत्, अनुलोमे हि वायौ सुखं प्रसूयते निरुपद्रवा च  
भवति, अत ऊर्ध्वं स्निग्धाभिर्यवागू/  
भिर्जडिगलरसैश्चोपक्रमेदाप्रसवकालात् ; एवमुपक्रान्ता स्निग्धा  
बलवती सुखमनेपद्रवा प्रसूयते ॥४॥

सुश्रुत.शा. १०/४

The expectant mother should take mainly sweet, cooling and liquid foods in the first, second and third months of the pregnancy. In the fourth month she should eat diet articles along with milk & butter. She should also eat Jangala-Mamsa prepared to taste. In the fifth month, food should have additional ghee & milk in suitable proportion, so also she may take Yavagu. In the sixth month measured amounts of ghee prepared with Svadanshtra (Tribulus Terrestris Gokhru) is advised, or Yavagu prepared with Gokhru is also mentioned. In the seventh month ghee prepared with Prithak-parnyadi-Gana is to be given. In this way the foetus or Garbha gets nourished. Anuvasana-vasti (oil enema) with medicated oils or Siddha Taila (prepared with Badara, Bala, Bilva, Shatapushpa, milk, whey, oil, salt, Madanphala, etc.) should be administered. This assures easy and uncomplicated child birth.

## NEONATALS

The treatment of neonatal child consists of cleaning the child, cutting the cord, restoration of the respiration etc. Some of the procedure has longstanding effect on the health and longevity of the child. They are as follows :

Giving ghee and Saindhava for emesis which prevents the Ambupurna disorder of phupphusa (Lungs) and the respiratory passages.

While cutting the cord, wound is caused and Rakshoghna Vidhi is advised stressfully. It consists of spreading of Tila, Atasi, Sarshapa in the room and bed of the child; the clothing used for the child is fumigated with yava, sarshapa, Atasi, Hingu, Guggulu, Vacha, Ajamoda, Jatamansi etc.

Rakshoghna Dhoopa should be used to foment the child after bathing; Vacha churna is applied to the body of the child. The care of the infant mainly consists of attention by way of oil massage, application of oil swab on the fontanelle, putting oil drops in the ear and nose. Excess of oil is removed by application of yava churna, honey and curds and fine powder of Bala, Shaliparni, Brihati, Eranda tail etc. The effect of oil massage especially at night is described as Needrakara, Balya, Vardhan, Shramanashana. For nutrition of the child mother's milk is the best. If due to some reason it is not available or less than normal, goat's milk, cow's milk, boiled with water, Laghu Panchmoola should be used. Rock sugar (sugar candy) should be added to sweeten it.

Some special yogas for the healthy physical and mental growth are described as follows :

- 1) Ghee + honey
- 2) Ghee + honey + gold + Durva or Sariva.



These medications are useful to create power to prevent disease.

In vagbhata uttarasthan, one preparation has been described for the first 3-4 days of the new born namely

Compound of  
Aindri, Brahmi & Vacha

It is given with Ghrita and Madhu to the child for promoting the health, intellect, longevity and strength.

## LACTATING MOTHERS

In Ayurvedic classics it is mentioned that

मातुरेव पिबेत् स्तन्यंतत्परं देहवृद्धये । . अ.हृ.उ. १/१५

Only mother's breast milk is to be given to infant for maintenance of his health. It must be of a healthy mother/woman. Stanyadosha (contamination of breast milk) may give rise to so many diseases. The descriptions of Stanyadosha and stanyashodhana are as follows :

### 1) Stanya (Breast milk)

### 2) Stanyadosha (Vitiation or contamination of breast milk)

Vairashyata (Tasteless)  
Fenilata (Frothy)  
Raukshya (Ununctuous)  
Vaivarnya (Discoloured)  
Daurgandhya (Bad smelling)  
Snigdha (Very unctuous)  
Paichhilya (Sticky)  
Gaurava (Heavy)

### 3) Stanya-Dosha or Roga

Phakka (Marasmus & Kavashorkar syndrome)  
Atisara (Diarrhoea)  
Yakshma (Tuberculosis)  
Kamala (Jaundice)  
Pandu (Anaemia)  
Chhardi (Vomiting)  
Kasa (Cough)

### 4) Stanya shodhan Chikitsa (Line of treatment)

- i. Deepana-pachana (Digestive and carminative)
- ii. Snehana (Oleation therapy)



iii. Vaman & Virechana (Emesis & purgation therapy)

iv. Stanya Shodhan & Stanya janan kwatha (Decoction of galacto-depurant, galactagogue).

### 5) Order of Treatment

तत्रादौ स्तन्यशुद्ध्यर्थं धात्री स्नेहोपपादिताम् ॥२५१॥

संस्वेद्य विधिवद्वैद्यो वमनेनोपपादयेत् ।

वचाप्रियङ्गुयष्ट्याह्वफलवत्सकसर्षपैः ॥२५२॥

कल्कैर्निम्बपटोलानां क्काथैः सलवणैर्वमेत् ।

सम्यग्वान्तां यथान्यायं कृतसंसर्जनां ततः ॥२५३॥

दोषकालबलापेक्षी स्नेहयित्वा विरेचयेत् ।

त्रिवृतामभयां वाऽपि त्रिफलारससंयुक्ताम् ॥२५४॥

पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम् ।

(पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित् २५५)

सम्यग्विरिक्तां मतिमान् कृतसंसर्जनां पुनः ।

च.चि. ३०/२५१-२५५

The order of treatment of stanya Dosha is as under :

1. Sneha/Oleation therapy
2. Abhyanga & Sveda (Massage & Sudation)
3. Vaman (Emesis therapy) - Vachadi-Vaman
4. Samsarjankrama (Dietary regimen)
5. Snehana (Oleation therapy)
6. Abhyang-Sveda (Massage & Sudation)
7. Virechan (Purgation therapy)  
- Haritaki with honey.
8. Pacification (Stanyajanana)

पत्राम्बुचन्दनोशीरैः स्तनौ चास्याः प्रलेपयेत् २७५

स्निग्धक्षीरा दारुमुस्तपाठाः पिष्टा सुखाम्बुना ।

च.चि. ३०/२७५

A paste prepared with barley wooden, sandal wood and vateria, Zizanioidis should be applied on breast portion.

### Scheme (Programme)

#### Treatment of Mother

Snehana (Oleation) - by - Prepared Ghrita with Pathadikvatha (Ch.Su.4)

Svedana (Sudation) - by - Pathadikvath-Steam bath

Vaman (Emesis) - As described in classics or Nimbajala/Lavanajala

Dietary regimen and again oleation & sudation

Virechana (purgation) - Triphala or

Haritakyadichurana

Lepa on breast (Inunction) - by - Patrambuadi

Lepa external application

Shaman (Pacification)

Stanyajanana - by - Viranadikvatha

#### Treatment of Baby

Abhyanga (Massage) by Mahanarayana tail

Shaman (Pacification) by

(1) Balachaturbhadra powder

(2) Savarna basanta malati or Kumarkalyana

Rasa.

(3) Phalaghrita.



## CHILD CARE

It consists of giving good nourishment to the infant, helping him in developing his senses and functions of the organs. For this Preenan Modak, Sangrahi & Dipana modaka are advised at the time of dentation. From diet point of view a period of infancy is divided in three parts. Such as infant who is nourished on milk-kshirapa, infant who is nourished on Kshira + Anna is Kshirannad, and infant who is nourished only on Anna is Annad. During first period, mother's milk is best. In its absence cow's milk or goat's milk. Addition of shunthi, Ajavayana, Vidangetc. is useful alongwith milk, certain yogas are described in Kashyapa Samtita which are as follows :

1) Suvarnprasha : Medhya, Agni, Bala-Vardhana, Ayushya.

If this is used for six months/one year, grasping capacity of the child increases greatly.

2) Medicated Ghees such as Brahmi ghrita, Kalyanaka ghrita, Panchagavya ghrita posses the capacity to increase intelligence.

3) Abhaya ghrita described by Kashyap as the qualing to defence Graha.

4) Samvardhan Ghrit is useful in preventing diseases such as Pangu (paraplegia), Muka (Dumbness), Badhir (Deafness), Jadya (Dullness) etc. It is also useful for the growth of the child. Other yogas described in Kashyap samhita are Kalyanka Avaleha used in diarrhoea during pregnancy.

## BEEJA SHODHANA AND HEALTHY PROGENY

In Ayurvedic classics for getting vigorous and healthy progeny co-ordination of four factors

- i.e. (1) Prakruta Rutu
- (2) Prakrut Kshetra
- (3) Prakrut Rasa and
- (4) Prakrut Beeja

are essential. Hereditary and congenital diseases may be prevented by correcting these four factors. Out of them, **Beeja** is main factor for conception. The introduction of **Beeja** is as under :

- (1) **Beeja** means Ovum and Spermatozoon
- (2) **Beeja Dosha** - Abnormalities of ovum and spermatozoon

**Beeja Dusti** Abnormalities in particular chromosome.

i. **Beeja Bhaga Dusti**

ii. **Beejabhagavayava Dusti** - abnormalities in particular genes.

iii. **Beejabhagavayava Ekadesha Dusti**: Abnormalities in some part of genes.

(3) **Beejadoshajanya Roga** - Disorders due to abnormalities of sperm and ovum.

Yakshma - Tuberculosis

Madhumeha - Diabetes mellitus

Kushtha Roga - Specific skin diseases

Vandhyatva - Sterility

Hrid Roga - Heart disease.

(4) **Chikitsa Sootra** - Line of Treatment

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य,  
वमनविरेचनाभ्यां संशोध्य, क्रमेण प्रकृतिमापादयेत् । संशुद्धौ  
चास्थापनानुवासनाभ्यामुपाचरेत् ; उपाचरेच्च  
मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु  
तैलमाषाभ्याम् ॥४॥

च.शा. ८/४



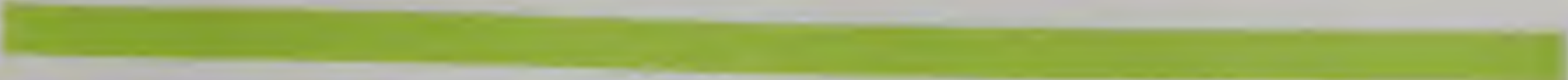
The man and woman should first be administered with oleation and sudation procedures. Then cleansed by means of emetics and purgatives and thus gradually brought to a state of humoral concord. Purified thus, the couple should further be given the corrective and unctuous enematas. This should be followed, in the case of the man, by the administration of ghee and milk which have been prepared with the drugs of the sweet group and in the case of the woman with the administration of oil and black gram.

#### **(5) Programme**

Following treatment may be given to the couple

1. Snehana - Oleation by Phala Kalyana Ghrita
2. Abhyanga (Massage) - Mahanarayana Tail
3. Svedana (Sudation) - steam of Dashamoola Kvatha.
4. Vaman (Emesis) - as mentioned in classics
5. Sansarjanakrama- Dietary regimen
6. Snehana (Oleation therapy) - Balakalyana Ghrita (Charaka)
7. Abhyanga (Massage) - Mahanarayana oil
8. Svedana (Sudation) - steam of Dashamoola Kvatha
9. Virechana (Purgation) - As mentioned in the classics
10. Sanshamana (Paliative therapy)
  - i. Pushpadhanva Rasa-3 Tabs (twice a day)
  - ii. Decoction of - Prajasthapana Gana - 40 ml (twice a day)
  - iii. Phalkalyana Ghrit - 10 gram (once a day)

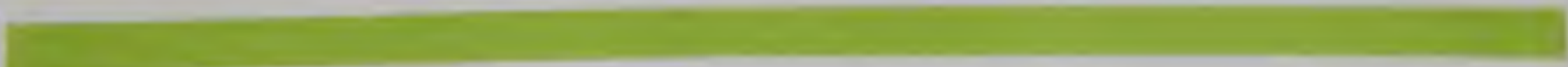




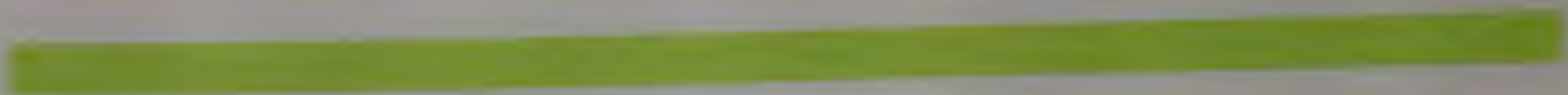
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## **HERBAL MEDICINES FOR SELECTED DISEASES.**









# HERBAL MEDICINES FOR SELECTED DISEASES

## 1. Amalaki (*Phyllanthus emblica*)

Possesses all Rasas or tastes except the salt taste. Rasayana of choice. It is Tridoshaghna, good for eyes, arrests aging, possesses all properties of Haritaki but is cooling as against the latter which is hot. It is effective in Prameha (diabetes mellitus) when used along with Haridra.

## 2. Ashvagandha (*Withania somnifera*)

It is Bramhaniya i.e. anabolic and Balya; good for strength & is recommended in Vata-Kapha disorders, swellings, leucoderma & consumption (Kshaya). It is a good Rasayana & produces abundant semen. Also used in cough, wounds & asthma.

## 3. Guduchi (*Tinospora cordifolia*)

A bitter drug of choice for binding, anti Vata, stimulant of Agni, palliation of Kapha & Rakta & for constipation. A febrifuge, used in burning, pain, thirst, vomiting, Vata Rakta, Prameha, vertigo & Pandu or anaemia; recommended in Vishama-Jvara or malarial fever & Kamala (jaundice).

## 4. Haridra (*Curcuma longa*)

It is bitter and recommended in itching and skin affections of Kapha & Pitta variety; used in Madhumeha as along with Amalaki as a drug of choice. Good for complexion when used externally as well as internally; recommended in Peenasa or chronic cold. Also in acute affections of upper respiratory passages. Good for asthma & cough. Also in affections of liver.

## 5. Gokshura (*Tribulus terrestris*)

It has been included in Mutra Virechaniya &

Shothaghna-Ganas or along with medicines that are diuretics & reduces oedema or anasarca. A drug of choice in disurea and Vata diseases. Recommended against pain, diseases of heart, diseases of urinary bladder, renal calculus. It is sweet, strength giving & aphrodisiac.

## 6. Lashuna (*Allium sativum*)

Vermifuge; unctuous, penetrating, sticky & imparts strength. Good for intellect, voice, colour, helps in union of fractured bones and recommended in heart affections, chronic fevers, distension & asthma, cough. It is a good Rasayana & pacifies Vata & Kapha.

## 7. Nimba (*Azadirachta indica*)

Bitter, cooling, pacifies Kapha-Pitta, purifies blood; beneficial in itching and skin affections both as internal and external remedy, and cleans the wounds. The seeds contain oil which is used for dressing of wounds so also applied in skin affections, also given in worms. The smoke of leaves is mosquito repellent & purifies air. Leaves are also good repellents for silver-worms.

## 8. Nirgundi (*Vitex negundo*)

Pungent, bitter, reduces Kapha and Vata, especially painful Vata conditions; leaves are used for fomentations in different Vata Vyadhis associated with pain swelling and stiffness.

## 9. Punarnava (*Boerhavia diffusa*)

Bitter, hot, dry and does away kapha. Used in Shotha or body swellings (anasarca-oedema), anaemia, heart diseases; cough. Urakshata or a condition of lungs where there is internal wound or ulcer, associated with chest pain & good for eyes.



#### 10. Shunthi-Ardraka (Zingiber officinale)

Pungent, alliviates Vata and Kapha, hot, appetising, good for heart (Hridya).. Its use in the form of juice from fresh roots or Ardrak is indicated in obstruction caused by Vata-Kapha. Both Ardrak and Shunthi are useful in upper respiratory tract affections. Guda-Ardraka and Guda-Shunthi - in equal quantities and in increasing quantities upto 20 grms at a time are used in Anasarca. Profuse urine is passed and the anasarca is resolved; the condition is acute nephritis or anasarca caused by C.C.F. Both are copiously used in various preparations useful for Sama Vayu & Kapha.

#### 11. Shatavari (Asparagus racemosus)

Cooling, bitter, sweet, heavy, Rasayani, unctuous, aphrodisiac, arrests aging, promotes intellect, digestion (Agni) and strength; does away Grahani (Sprue), piles. Its sprouts reduce Kapha-Pitta. It is lactagogue, good for eyes, arrests bleeding and diarrhoea and also reduces oedema.

#### 12. Sahachara (Barleria prionitis)

Promotes flow of kapha; bitter, astringent, useful in the early stages of upper respiratory tract. Used for joint pains, rheumatic arthritis & febrifuge. It is mild diuretic, and Sahachara Taila (oil) is useful in paraplegia.

#### 13. Vasa (Adhatoda vasika)

Bitter, cooling, reduces Kapha & Pitta, very useful in consumption, cough, bleeding disorders, jaundice, fever, asthma and tuberculosis. Very effective in prevention of cold and upper respiratory tract infections. Its leaves and flowers are used.

#### 14. Tulasi (Ocimum sanctum)

Pungent, slightly bitter, promotes internal fire, reduces Kapha-Vata, useful in hicough,

asthma cough, worms and skin affections especially ring worm infection and it is febrifuge.

#### 15. Kumari (Aloe vera)

Bitter, cooling, mild laxative; useful in eye affections; Rasayani-tonic, reduces Vata, useful in Gulma, enlargement of spleen & liver, reduces Kapha. It is febrifuge and good in jaundice. Also reduces glandular enlargements. It is applied on burns, on blisters and skin affections. Febrifuge and promoting agni.

#### References :

आमलकी

आमलकंशीतमम्लं पित्तकफपहम् ।

हरीतकीसमंधात्रीफलं किंतु विशेषतः ॥

रक्तपित्तप्रमेहघ्नं परं वृष्यं रसायनम् ॥

भा.प्र.

अश्वगंधा

अश्वगन्धाऽनिलश्लेष्मश्चित्रशोथक्षयापहा । बल्या रसायनी

तिक्ता कषायोष्णाऽतिशुक्रला ॥१९०॥

भावप्रकाश

गुडूची

गुडूची कटुका तिक्ता स्वादुपाका रसायनी ॥८॥

संग्राहिणी कषायोष्णा लघ्वी बल्याऽग्निदीपिनी ।

दोषत्रयामृतृद्धाहमेहकासांश्च पाण्डुताम् ९

कामलाकुष्ठवातास्त्रज्वरक्रिमिवमीहरेत् ।

प्रमेहश्वासकाशार्शः कृच्छ्रहृद्गवातनुत् ॥१०॥

भा.प्र.

हरिद्रा कटुका तिक्ता रुक्षोष्णा कफपित्तनुत् ।

वर्ण्या त्वग्दोषमेहास्त्रशोथपाण्डुव्रणापहा ॥१९७॥

भा.प्र.

गोक्षुरः शीतलः स्वादुर्बलकृब्दस्तिशोधनः ॥४५॥

मधुरो दीपनो वृष्यः पुष्टिदश्चाश्मरीहरः ।

प्रमेहश्वासकाशार्शः कृच्छ्रहृद्गवातनुत् ॥४६॥

भा.प्र.

रसनो बृहणो वृष्यः स्निग्धोष्णः पाचनः सरः ।

रसे पाके च कटुकस्तीक्ष्णो मधुरको मतः २२९



भग्नसन्धानकृत्कण्ठयो गुरुः पित्तास्त्रवृद्धिदः ।  
 बलवर्णकरो मेघाहितो नेत्र्यो रसायनः २२२  
 हृदोगजीर्णज्वरकुक्षिशूल-विबन्धगुल्मारुचिकासशोफान् ।  
 दुर्नामिकुष्ठानलसादजन्तु-समीरणश्वासकफांश्च हन्ति ॥२२३॥

भा.प्र.

निम्बः शीतो लघुग्राही कटुपाकोऽग्निवातनुत् ।  
 अह्यः श्रमतृट्कासज्वरारुचिकृमिप्रणुत् ।  
 ब्रणोपित्तकफच्छर्दिकुष्ठहृल्लासमेहनुत् ॥२४॥

भा.प्र.

सिन्दुकः स्मृतिदस्तिक्तः कषायः कटुकोलघुः ।  
 केश्यो नेत्रहितोहन्ति शूलशोथाममारुतान् ।  
 कृमिकुष्ठारुचिश्लेष्मज्वरान्नीलाऽपितद्विधाः ११४

भा.प्र.

पुनर्नवाऽपरा रक्ता रक्तपुष्पा शिलाटिका  
 शोथघ्ना क्षुद्रवचाभूवषंकेतुः कठिल्लकः ॥२३२॥  
 पुनर्नवाऽरुणा तिक्ता कटुपाका हिमा लघुः ।  
 वातला ग्राहिणी श्लेष्मपित्तरक्तविनाशिनी ॥

भा.प्र.

शुण्ठी रुच्यामवातघ्नी पाचनी कटुका लघुः ।  
 स्निग्धोष्णा मधुरा पाके कफवातविबन्धनुत् ४५  
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 हन्ति श्लीपदशोथाशंआनाहोदरमारुतान् ४६

भा.प्र.

आर्द्रिका भेदिनी गुर्वी तीक्ष्णोष्णा दीपनी मता ४९  
 कटुका मधुरा पाके रुक्षा वातकफारहा ।  
 ये गुणाः कथिताः शुण्ठयास्तेऽपि सन्त्यार्द्रकेऽखिलाः ॥५०॥  
 भोजनाग्रे सदा पथ्यं लवणार्द्रकभक्षणम् ।  
 अग्निसन्दीपनं रुच्यं जिह्वाकण्ठविशोधनम् ॥५१॥  
 कुष्ठपाण्ड्वामये कृच्छ्रे रक्तपित्ते ब्रणे ज्वरे ।  
 दाहे निदाघशरदीर्घे पूजितमार्द्रकम् ॥५२॥

शतावरी गुरुः शीता तिक्तास्वाद्धी रसायनी ।  
 मेघाऽग्निपुष्टिदा स्निग्धानेत्र्या गुल्मातिसारजित् १८६  
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 महाशतावरी मेघ्या ह्या वृष्या रसायनी ॥१८७॥

शीतवीर्या निहन्त्यशोग्रहणीनयनामयान् ।  
 तदङ्कुरस्त्रिदोषघ्नो लघुरर्शः क्षयापहा ॥१८८॥ भा.प्र.

कुरण्टकोऽत्र पीते स्याद्रक्ते कुरबकः स्मृतः ।  
 नीले बाणा द्वयोरुक्तो दासी चार्तगलश्च सः ॥५२॥  
 सैरेयः कुष्ठवातास्त्रकफकण्डूविषापहः ।  
 तिक्तोष्णो मधुरोऽनम्लः सुस्निग्धः केशरञ्जनः ॥५३॥ भा.प्र.

वासको वातकृत्स्वर्यः कफपित्तास्त्रनाशनः ॥८१॥  
 तिक्तस्तुवरको हृद्यो लघुशीतस्तृडर्तिह्यत् ।  
 श्वासकासज्वरच्छर्दिमेहकुष्ठक्षयापहः ॥९०॥ भा.प्र.

तुलसी कटुका तिक्ता हृद्योष्णा दाहपित्तकृत् ।  
 दीपनी कुष्ठकृच्छ्रास्त्रपार्श्वरुक्कफवातजित् ॥  
 शुक्ला कृष्णा च तुलसी गुणैस्तुल्या प्रकीर्तिता ॥६३॥ भा.प्र.

कुमारी भेदिनीशीता । तिक्तानेत्र्यारसायनी ।  
 मधुरा बृंहणीबल्या वृण्यावातविषप्रणुत् ॥ भा.प्र.





## NOTES



















This is a fascinating inquiry going on in this research institution and it may well lead to very fruitful results. The so-called conflict between Ayurvedic and modern medicine has to be studied and resolved. The only right approach has to be the one of science - that is of experiments, trial & error. Whatever type of medicine we may deal with, we cannot profit by its study, unless we apply the methods of science. In this way there should not be many conflicting methods but various aspects of one scientific approach. Nothing should be taken for granted - everything should be tested & proved and then it becomes a part of scientific medicine - or none.

Jankar Lal Netha  
Nov. 2. 1952

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